

The Magazine for the Christian Home

# Hearthstone

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- **To My Daughter as She Leaves for College—Dorothy T. Palmer**
- **What Is Your Teen-ager's E.Q.?—Ronald E. Schlosser**

SEPTEMBER, 1961 - 25c

# The Magazine for the Christian Home Hearthstone

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**College Bound.** For parents who are seeing their daughters off to college, *Hearthstone* dedicates the article by Dorothy T. Palmer "To My Daughter As She Leaves for College." The author beautifully expresses the aspirations, hope, faith, and love so keenly felt by Mom and Dad.

**Vocation.** Even though in college, maybe even the third year, the decision of one's lifework may not have been made. What about vocation—Christian vocation? and should my daughter or son enter a church occupation? Warner Muir has provided a very helpful article "Christian Vocation and Church Vocations" to help parents receive guidance in this most important decision.

**E.Q.** "What Is Your Teen-ager's E.Q.?" is the subject matter of Ronald E. Schlosser's article. E.Q. is the short form for Economic Quotient. How does your teen-ager obtain his money, and having acquired it, how does he spend it? These are some questions to wrestle with, particularly if you want your son or daughter to learn the value of careful budgeting and wise spending.



**The Cover.** Hard at it, our lovely teenager is getting the assignment out of the way—no procrastination here!

**Laws.** Yes, there are even laws in the family, and for which we need to be grateful. To look at the rules of conduct established in your home, and then to examine why they are what they are is important to you and your children. Why not take time now to read and ponder "Who Makes the Family's Laws?" by James A. Stringham.

**Discipline.** Discipline is perhaps one of the most misunderstood words in the English language. Here is an article "The Meaning of Discipline" by Dorothy B. Fritz that really shows us what the term means and how to apply it.

**Coming Soon.** "God's Glory in the Fall" by Grace W. McGavran, "What's in a Book?" by Gladys Vondy Robertson, "Faith for Family Health" by Glenn H. Asquith, and others.

Until then,  
R. C.

# To My Daughter As She Leaves for College

by Dorothy T. Palmer

TODAY WE PACKED YOUR TRUNK and checked lists we have been making for weeks so that we wouldn't forget to put in all the things you will need. You are equipped for warm weather, cold weather, swimming pools, riding classes, balls, brawls, and midnight snicky-snacks. You have riding boots, hiking boots, rubber boots, and brogues; you have evening slippers, bedroom slippers, strapless slippers, and slippers for leaving around in everybody's way while you run around in bobby socks.

In the end you said, "There, I guess we've thought of everything!" Well, not quite, my sweet. I am tucking in a few intangibles in the hope that they may serve to warm you as a hot cup of chocolate when you feel life's cold, numbing gale, or to refresh you gently as a drink from a small stream when you have climbed the mountain.

Our perpetual love goes with you. It is a sheath that gently protects your early blossoming, but allows you room to grow. Your father and I have carefully sought from the beginning to make you aware of love's strength. It is not made up of caprice and indulgence and idle dalliance. It is gentle without being weak; it is understanding but with decision; it is selfless without allowing itself to become a slave. This love helped you to your feet but encouraged you to walk alone; this love took you by the hand the first day of school but sternly turned its back when you would have followed it home; this love that might have filled your lap with pearls, taught you it was more honorable to work for a small piece of painted glass. This same love, anguished and flowed as a fountain with every tear you dropped, and ached like a severed wound when fever pimpled your

cheeks, and prostrated itself on the altar when there was danger it could not attend. It is as imperishable as granite, as understanding as Mary, as selfless as motherhood.

We send along our faith in you. We know that you will never be so completely enslaved by custom, habit, passion, or pressure that you will forget your responsibility to God, to yourself, to those who love you. Be proud to be virtue's envoy!

We surround you with our faith in God. As a college student, you will walk ankle-deep in philosophies. Idealism will teach you that reality is to be found in thought and in the mind; and materialism will try to convince you that you are nature's plaything and therefore not accountable for your actions; and pragmatism will teach you that anything is all right as long as it works; and realism will have its laugh at



such intangibles as the soul. Study well; learn for yourself whatsoever things are true. Be alert, however, concerning the background of your authority. Let Einstein speak to you of mathematics but not of religion. Let Darwin speak to you of evolution but not of the destiny of the soul. As you explore the macrocosm, keep in mind that order and vastness are attributes of God. I would have you seek a faith compatible with your learning, not a thing apart. In the meantime, while you quest, we will seek God's protection and peace for you; may his benediction softly caress your head.

Lastly, my beloved child, we send with you our understanding. The first few days at college you will know bewilderment and, I suppose, a few stray tears will dampen your pillow. At this point, you will regret leaving the nest, for the unfamiliar is always ill-fitting and uncomfortable. As the months go on, you will feel yourself living more and more in a dual-world—primarily, your life there, secondarily, your life here. When you are home at holidays, you will find yourself impatient to return to your school world. I would suppose, because you have been very close to us, this will

cause you a slight tinge of remorse. Cheer up and be assured of our understanding. What you are experiencing is a normal manifestation exhibited by all birds leaving the nest. This is nature's way of severing the umbilical cord. It gains for you the freedom to dart like the swallow, mount like the lark, and migrate like the tern. This I know to be true, you will return. Nature has decreed that when a beautiful, winged, high-flying nightingale gets ready to build its home and bring forth its young, it returns to the land of its fathers!

by Hilda E. Allen

# bIBLEGRAM

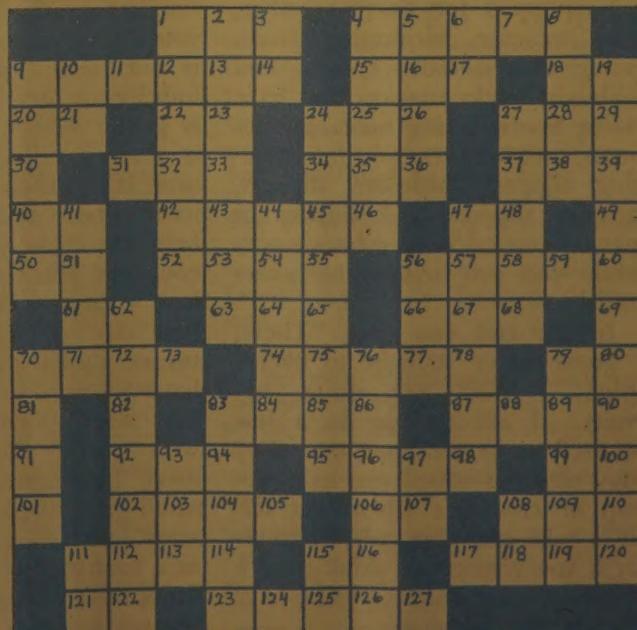
Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The dark squares indicate word endings.

Reading from left to right, you will find that the completed pattern will contain a selected quotation from the Bible.

A Hello or good-by in Hawaii -	44	102	53	16	124
B Foolish person -----	5	67	8	23	34
C Covered entrance to a house -----	56	65	85	11	25
D Hard covering of an oyster -----	110	49	86	57	70
E Get red in the face -----	104	21	106	68	38
F Openings in doors for keys -----	61	116	54	127	98
G Head man of the Ark -----	99	112	39	118	
H Expression of laughter -----	108	72	35	79	
I Seize something suddenly -----	10	32	82	120	69
J Fake; not genuine -----	83	66	94	45	55
K Puffed up -----	78	1	3	27	40
L Samson's betrayer -----	33	97	7	47	41
M Short fall of rain -----	4	74	36	63	60
N Break of day -----	14	31	92	73	
O One way to cook an egg -----	107	22	89	59	18

P To wash and iron clothes -----	125	6	84	76	95	62	29
Q The end -----	123	121	80	19	51	64	
R An inn -----	52	96	24	71	114		
S Searched for -----	93	113	13	91	26	77	
T Is not feeling well -----	58	103	20	111			
U Bread browned by heat -----	115	28	75	122	15		
V Places for swine -----	37	101	109	88	42		
W Pairs -----	105	117	100	126			
X Totaled -----	119	30	46	17	81		

(Solution on page 30)



WHAT ARE YOU CUT OUT TO BE?



Urpe Photo

AS HUMAN BEINGS, MOST OF US ARE FIRED with an urge to have an occupation. We even invent jobs for ourselves. Overwork may damage health, but no work at all makes life meaningless and empty.

People work with specific objectives in mind. Among these goals are: (1) to earn a living, (2) to provide oneself or one's family with pleasures and luxuries, (3) to be happy, (4) to make more money, (5) to advance new industries and trades, (6) to provide for one's care in old age, (7) to supply other human beings with aids to better living, (8) to satisfy one's sense of importance by gaining recognition, power, or status.

According to the gospel of Christ, the list mentioned above lacks some fundamental items. For example, if we have a Christian attitude toward our job, we cannot measure it too narrowly in terms of self-promotion, self-centeredness, self-interest. There are social and spiritual responsibilities which go beyond personal comforts. The doctor must use cleanliness and high-quality drugs, for human lives depend upon the quality of his services. Steel workers in the U. S. may have to work an extra day in the week so the country of India can have construction metal for power plants and apartment buildings.

There are moral issues about which the Christian must decide with reference to his job. Labor union officers who appropriate union funds for their per-

The author is pastor of University Christian Church, Des Moines, Iowa.

# *Christian* Vocation and *Church* Vocations

by Warner Muir

sonal use and company executives who join in monopolies to rig prices above fair levels have forgotten (or never knew) the Christian principle of honor in work. Most of us are in work environments contaminated by these evils. Do we have the conscience oriented to Christ's teachings to challenge, condemn, or resign from such tainted conditions?

Still another item of Christian concern should motivate us in our choice of pursuit of our lifework, namely, what value has it in the sight of God as well as in the sight of society or in our own sight? "You shall love the LORD your God with all your heart, and with all your soul, and with all your might" (Deut. 6:5) is the commandment the Giver of all things spoke to Moses. Do we hear those words? We are anxious about the physical and material parts of existence and we pursue these parts until we get ulcers or die. In dedicating all of our attention and life to them, we miss the vast vision of God's realm of spiritual horizons and rewards.

Here we have to see the difference between the lower and the higher levels of work. Is our work "just a job," or is it an expression of our vocation? Are we called to work by the necessity to put food in our gullets—or are we called by the calling of God who has spoken to our minds and made us his messengers to our generation?

Even a humanitarian view of labor is not enough. Although what we do may benefit the corporation or alleviate suffering or provide better houses for

people to live in—still there is more to the purpose and pursuit of work. "I tell you there is no end to which your practical faculty can aim which will not at last become carrion and an offense to the nostril," wrote Emerson. "The imaginative faculty of the soul must be fed with objects immense and eternal . . . always giving health."\*

An understanding of our calling, or vocation, throughout life, will keep us from succumbing to the discontents that so often accompany our required work. After six years of practice, a doctor gave up his profession. A friend expressed surprise and wanted to know what brought such a decision. "I couldn't find much glamor in looking into people's throats and asking them to say, 'Ah-h!'" was the doctor's answer. There are no heavenly jobs upon this earth; no occupations that are never troublesome, never beset with quandaries, always sweet, easy, and peaceful.

To deal with the imperfections of the job from our angle, we must apply and practice the principles of Christianity. Christians have overcome sorrow and death, changed the direction of society from evil to

good, and overridden non-Christian ideas by applying and practicing Christ's ways of thinking and living. This is what must be done by the Christian as he faces his job. This is not to say that it is never appropriate to change occupations or to leave one position for another; but most of us could make far more of our jobs than we do.

To be effective workers in the spirit of the Master, we shall need to affirm the rule of discipline for self and to become examples of the Love that solves and heals contention. There is no better place to display the love so matchlessly described in 1 Corinthians 13 than in tensions with our companions in the office, the union meeting, or the university faculty session. Moreover, we must reorient our vision of what we are doing, so we can see clearly the design of God in the matrix to which we are bound by our toil, our wages, and our training. A shepherd's life is lonely and uneventful; but a long time ago a shepherd in Palestine was led to a majestic truth. In his work as a keeper of sheep, he learned that

"The Lord is my shepherd, I shall not want."

One sunny day a roofer was spreading tar and laying roofing sheets atop a school building. His

\*From Emerson's essay on "The Method of Nature."

Some parents are surprised to learn that courses on vocations in high school do not include church-related occupations. You can see that your high school includes some emphasis in this area.



—Lil & Al Bloom

clothes were sticky and black with the tar. (The roof of a flat-topped building, three stories high, is not exactly a paradise for experience or atmosphere.) As he pasted the sheets in the tar the roofer thought of the world to come through the efforts of the children in the rooms below him. Twenty or thirty years later some of those children would be judges, artists, engineers. Some perhaps would travel to the moon or Mars. Such an attitude is Christian; it reminds us of the apostle John, who saw from his prison the prospect of the whole earth conquered for Christ. The life to which we are called by Christ is not "the pursuit of happiness" by itself; nor is it the opportunity to make a mint of money; nor is it to win a key post by climbing over fellow workers; nor is it to have a home in the "spiffy" residential area. Christ calls us to the *abundant* life (John 10:10), to life that serves the needs of men and the intention of God.

If this concept of our labor has significance, then two fertile conclusions are to be drawn.

In the first place, we may say with assurance that all tasks that are useful, for which we are fitted by aptitude and inclination, and that are in accord with the Creator's plans are *sacred vocations*. Think what is involved for God as well as for man in building space vehicles in which people will ride to the planets! Or in employment for the United Nations! Or in the search for cheap ways to convert sea water

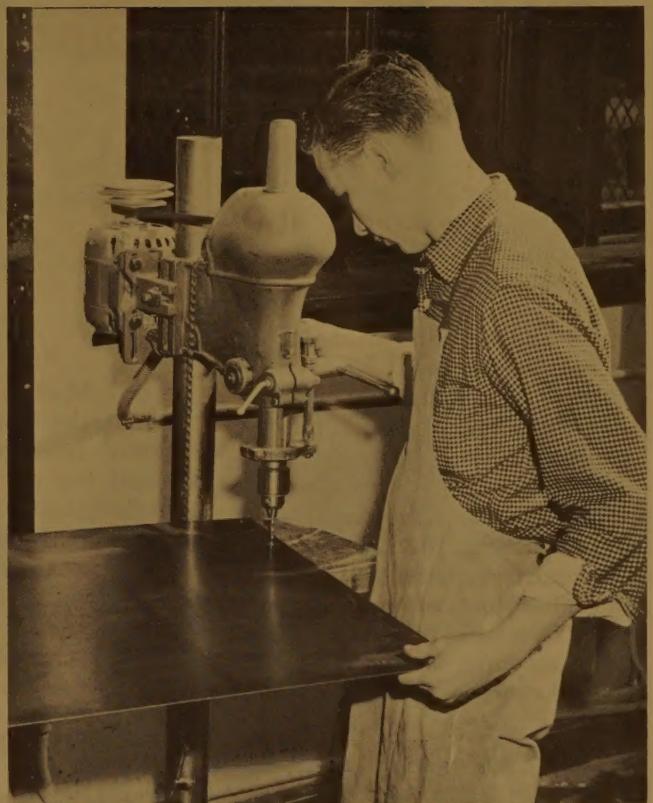
The Christian must do church work as well as the work by which he earns his living, for the church depends on its members to carry out its tasks.

—Clark and Clark



All tasks that are useful, for which we are fitted by aptitude and inclination and that are in accord with the Creator's plans are *sacred vocations*.

—Lil & Al Bloom



into fresh water! A worker in a factory where men's suits are made said: "God and I and the company own this factory." He was voicing the belief that the trade, the profession, the job, the research by mind and hand may be "religious" and associated with the Eternal.

In the second place, Christians must thus include the special vocations, or ministries, of the church in their lifework plans for themselves and their children. To advance the faith in every area of society, to every geographical frontier, and against every forthcoming crisis; the church must have her laborers who work directly for Christ. The professions of the church are now more fascinating and appealing than ever. Some thirty-six different specialized fields are now listed as included in the Christian ministry. Among these are preachers, religious journalists, missionary teachers, missionary agriculturists, church social workers, radio and television experts, overseas relief workers, medical and nursing staffs, translators, campus pastors. The Christian professional career now offers many careers. Yet these specialized ministries are not a series of differing vocations serving the ends of separated interests. All of them are integral parts of the *ministry* and are elements on the team of the Master's aides who are working together for the advancement of the kingdom of God and the redemption of all men through his holy church. Let us look a little more closely at this opportunity.

(Continued on page 28)

"SEND PARBOTI AWAY! Send my wife a thousand miles away? Hai, Hai!" Horren cried in a stricken voice. "You cannot mean it, Miss Sahib!"

"She has tuberculosis, Horren—far advanced. I hate to be the one to tell you. The doctor who took the X-rays wrote that if she stays here in the village, she will die in just a few months. If we get her to Vellore, there is some hope that they can save her. She is young, only twenty-four. That is in her favor," she finished.

"Why so far away, Miss Hill?" he asked desperately. "Why, it's more than three days' journey by train to Vellore!"

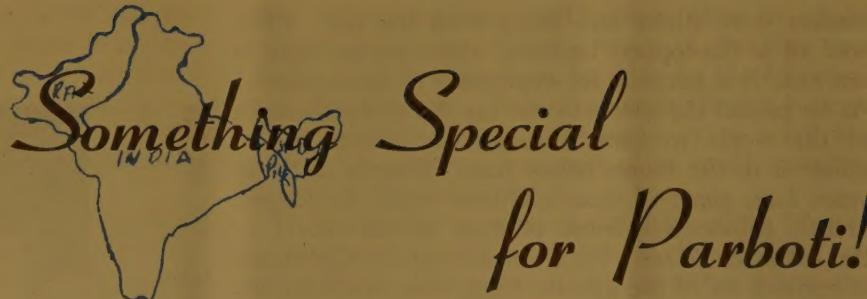
"Horren, Babu," Grace replied sadly, "it is the only hospital that would take Parboti. The few government sanitariums in Bengal and Bihar just had no room for her." Grace did not tell the grieving young man what the government doctors had written about Parboti's case. . . . "Cannot possibly take this patient. Too far advanced. Cannot waste time or space on hopeless cases. . . ."

"How long will she be gone from us?" He tried to conceal his anguish.

Grace spoke calmly, though it was not easy to answer. "It may be a year . . . or even more, Horren. You must make arrangements immediately for someone to help with the children. If you like, I will take Parboti myself, by train, to Vellore. The doctor there wrote that we must lose no time."

She watched his dhoti-clad figure merge with the deep shadows of the banyon tree. The missionary sighed as she noted his somber walk, bowed head. What a life! Especially in India. Tragedy seemed to be the commonplace, instead of the unusual. Resolutely she straightened her own tired shoulders. Parboti was dear to her heart. She remembered her as a blithe young girl in the boarding school, not so many years before. No reminiscing now! She had a hundred things to do before she could take Parboti to South India!

The author is a former missionary to India.



# Something Special for Parboti!

by Shirley L. Hill

\* \* \*

The Madras Mail plunged through the darkness, making a rhythmic beat on the waiting rails. Parboti lay on the bunk, trying to stifle her sobs. She didn't want to waken the Miss Sahib, who looked so tired. Like a knife stabbing within her, came the constant memory of the farewell. The three children were sobered by their mother's departure, begged her not to leave them. When three-year-old Panu was taken from her breast, he had screamed, "Ma! Ma! Don't go away!" How cruel life was! Better not to be born! Again sobs shook the girl's slender body.

"Go ahead and cry it out, child. It will do you good," came Miss Hill's quiet voice from the other bunk.

"I am sorry, Miss Sahib," Parboti gasped. "I didn't mean to waken you."

"I wasn't asleep, really. I was thinking that the time will fly by for you. It is a little like going to a foreign country, child. You'll meet many interesting people. Vellore is a Christian hospital, the best in all of Southeast Asia. The nurses and doctors are wonderful, full of lovingkindness. Before you know it, Horren will be coming to bring you home once more!"

"You don't have to pretend with me. I know the government doctor said I was a hopeless case. I am going to die!" wept Parboti. "I could bear even that, but I don't want to die alone, in a strange place. No one there will even know my language! I don't understand God at all. If he had to send me this disease, why

couldn't he at least let me die in my own village, spend my last weeks with my family?" she finished fiercely.

Above the measured clicking of the wheels came the firm answer. "If you had spent any more time with them, child, they would all be likely to be infected with t.b. Is that what you want?"

In the silence that followed, Grace said softly, "I read somewhere that 'what you are is God's gift to you. But what you make of yourself is your gift to God!' God has something special in store for you, Parboti. Something that only you can do for him. I believe that this is not the end at all . . . but the beginning of something wonderful. Perhaps, through this illness, you will find out just what this special task is. There are no 'hopeless cases' where God is concerned, child! If you believe that, anything is possible. Trust him!"

Strangely comforted, Parboti slept, while the train rushed through the night, into the depths of Southern India.

\* \* \*

"You must try to eat a little, or you will never gain your strength. Here, try this," coaxed the young woman. Her Telegu was slow, but understandable.

"Keep my strength for what?" the new patient retorted bitterly. "I knew when they brought me that I would die here, lonely and forgotten. Why prolong the agony?"

"Perhaps you will not die, Ronjit, but grow strong and well!" encouraged the younger woman. "Eat some of this fine food, and



Illustrated by  
John Steiger

"Send Parboti away! . . . You cannot mean it, Miss Sahib!"

see how much better you'll feel."

"You don't know what it's like!" Ronjit complained. "I had to leave my home, and family. I have two fine sons, both in high school," she said proudly. "I am so far from home, they can only afford to come and see me once a week. You are young, and not sick as I am! Nobody knows what I have suffered!"

"Perhaps I can guess," the girl said softly. "Remember that even though we're away from homes and loved ones, we are never away from God. He will help us to bear whatever comes to us. . . ." and she slipped away.

The older woman watched her leave, face flushed with fever and irritation. "Nurse! Nurse!" she called stridently. As the young student nurse ministered to the patient's needs, the woman asked crossly, "That girl who was just here. Who is she?"

"She is a Santali girl from a village in Bengal. Her name is Parboti Murmu."

"I suppose she is just here for a check-up?" the woman continued curiously.

"Parboti has been here for thirteen months now. She has tuberculosis, just like everyone else in

this ward. She is greatly beloved by both patients and staff. You see, she never seems to think of herself, her own pain or heartache. She is always busy helping others," the nurse replied.

"She doesn't look very sick to me!" exclaimed the woman. "I can hardly understand her! These foreigners speak Telegu with such a strange accent!" She laughed harshly.

"Parboti learned to speak the Telegu language, difficult as it is, so that she could tell stories to the youngsters in the ward." The nurse started to walk away, but Ronjit called her back.

"I never see anyone visiting your angel, this Parboti," she sneered. "Is she an outcaste or a runaway?"

"You forget that her home is in Bengal. Her husband and three small children are over a thousand miles away; they cannot come to see her. He is a village school-teacher on small pay," the exasperated nurse said coldly. She hurried out of the ward.

Rather abashed, the patient sank back on her bed. A thousand miles away!

"So you think you're so sick!" Startled, Ronjit looked at the old

granny in the bed next to hers. "They said Parboti was a hopeless case, when she came here. Too far gone, the doctors said!" the ancient cackled at such foolishness. "At first, she was so homesick for her family, she couldn't eat, she was just wasting away!"

"What made her start eating, old mother?" the newcomer was curious.

"Me!" the wrinkled old face was a picture of triumph. "I was very weak when they brought me in, I couldn't even lift my head to eat. The nurses were so over-worked already, and Parboti volunteered to feed me. So sweet she was! I was stubborn, you know! I told her I wouldn't eat a bite, until she had first finished her own rice!" Again she smiled her toothless delight. "She seemed to think it was important that I get well . . . and from that day she began to fight the sickness; the doctors said it was a miracle!"

Ronjit looked down the long row of beds. For the first time, she saw the scores of women, suffering with tuberculosis, but most of all, with the aching pain of loneliness and despair. The sluggish "punkahs" could not stir up the oppressive air. Heat lay like

a smothering blanket atop their bodies. Outside the hospital walls she could hear the clamor of the ricksha pullers, vying for business. A loud-speaker came down the nearby bazaar street, blaring out the music of the latest Indian song. A cinema advertisement was being pulled through the streets; she could see the stolid bullocks hauling the lurid colorful pictures. The world, all of life, was going on without her! Despair swept over Ronjit, her throat tightened with the pressure of unshed tears. She might as well be dead!

Then she looked again down the ward. She saw a slender figure sitting cross-legged on the bed far down the room. The girl smiled shyly, nodding her head warmly.

An involuntary smile broadened Ronjit's face for a moment, then she looked away quickly. Visiting day is tomorrow, she thought. My husband is coming. I am fortu-

nate, I know, that he is near enough to come even once a week! Suddenly she picked up the bowl of rice and curry, and began to eat with a determined relish.

\* \* \*

Parboti lay quietly on the rope-strung cot. Her eyes were round and big, shining with a glow of inner radiance. She glanced about the little courtyard with a dreamy air. "Thank you, dear Savior," she whispered.

"You're home again, my Parboti!" Horren had whispered last night. "God has blessed us; he has answered our prayers!" The teacher's voice was husky with emotion.

Parboti's eyes misted at the memory of her husband's words. The sixteen months in the hospital had been the longest of her life. Yet, how wonderful they had been! How much she had learned

of life . . . of people . . . and of Christ, in those long months!

"Good-by, Ma! We're going to school now." The two older children touched her with a delighted wonder, and then ran happily out of the courtyard. She could hear their eager laughter carried down the village lane. How they had grown!

"Now remember, O wife, the rules you must live by!" Horren's gentle smile contradicted the stern voice. "You were allowed to come home at this time, only if you promised to do nothing more for another two months. You are not to move from that bed, unless someone is here to help you! Any exertion could mean a setback." Concern was written on his earnest face. "Bidoot has promised to come this morning and help a bit, watch little Panu. Promise me you will obey the rules?"

"I promise you, my swami [husband]," she murmured. "I shall lie here quietly and give thanks to God for bringing me safely home." She watched him hurry out, and then looked about for Panu. The four-year-old boy was still eating "muri," the puffed rice, which he loved to soak in his daddy's hot tea, to soften and sweeten it. Parboti closed her eyes contentedly.

\* \* \*

SPLASH! A drop of water fell on her hand. Startled, she looked around; where was Panu? Dear God, the child was not in sight! He had fallen into the well!

She leaped from the rude cot and hurried to the side of the well. There was a little dark head under the shadowy water. A small hand groped blindly above the ripples, and then disappeared. In one swift motion, she wrapped her loose sari tightly about her, and jumped into the well. The shaft was twenty feet deep. Monsoon rains had filled it almost to capacity. As Parboti struck the cold water, she knew just what she'd done. She had never been in water over her head before. She didn't know how to swim! "Oh Lord Jesu," she prayed. "Help me!"

(Continued on page 30)



Here they are again.  
School's open. Now it's  
the teacher's turn to  
keep them still. How  
do they do it? But this  
is the best part of my  
job. Nobody has so many  
friends, or sees so many  
big smiles. Always  
running and laughing.  
But what a job to protect  
them! Such darlings and  
such rascals. Too busy to  
watch out for themselves.  
It's up to me and the  
drivers. Mostly up to me,  
I'm afraid. Most drivers  
are fine. But there are the  
ones in a hurry, sneaking  
by the school bus when the  
youngsters are running for it, forgetting kids rush  
into the street from  
nowhere. They could be  
brought into line, but it  
takes real enforcement  
and a town that really  
supports it.

## DRIVERS KILL AND CRIPPLE MORE CHILDREN THAN ANY DISEASE!

You've helped your community, cancer, pain, and other terrible diseases. How about carless drivers? They kill and cripple children from 1 to 24 years than any major disease.

You can do something. Just write to your local enforcement officials. Say:

"I support strict law enforcement"

When traffic laws are strictly enforced and obeyed, traffic deaths go down. Your community can be another to prove it.



Published bi-monthly in cooperation with  
The Motor Vehicle Council and The National Safety Council

SUPPORT YOUR LOCAL  
SAFETY ORGANIZATION



# What Is Your Teen-ager's E.Q.?

by Ronald E. Schlosser

D



## DO YOU KNOW YOUR TEEN-AGER'S E.Q.?

"E.Q.? What in the world is an E.Q.?" you probably are asking. "Don't you mean I.Q.—what is my teen-ager's Intelligence Quotient?"

No, we are suggesting that you think seriously about your teen-ager's E.Q.—his Economic Quotient.

In this fast-moving world of gimmicks and gadgets, fads and fashions, your teen-ager is dazzled by "things." In teen magazines, he reads about things like mink coats and convertibles. On television, he sees things "no home should be without." Through radio, he hears about things that enhance popularity. At the movies, he learns about things that seem to make for easy, glamorous living.

How can one get all of these great, big, fabulous things? Simple, man! A little ready cash is all it takes. You know, that green stuff with pictures of past presidents on it.

But for you, the parents of your bedazzled teenager, money is not that easy to come by. In fact, it seems to be getting scarcer and scarcer as your children, growing children become costlier and costlier. The hand-me-downs that would do for junior as he knocked about the yard are not the kind of clothes your maturing teen-agers expect to wear at school, to socials, or on special dates. Their wardrobes now cost you money. A sandwich and a glass of milk no longer satisfy their noontime appetites. They are spending money in the school lunchroom. No more can your children buy half-price admissions at the local theater. Their entertainment requires dollars.

Tricycles, bicycles, and a ride about the block no longer meet their transportation needs. By cars that are expensive to run, they are getting to meetings, parties, engagements. Your teen-agers are living in a brand new world. They are influenced by brand new pressures. They think in brand new thought patterns. Their E.Q. becomes increasingly important.

"All right," you ask, "just how can I find out my teen-ager's E.Q.?" Well, try this formula:

$$\frac{A + OI}{E} \times D = E.Q.$$

In this formula, A = allowance, OI = other income, E = expenses, and D = dreams.

A teen-ager's Economic Quotient, then, can be determined by adding together his allowance and other income, dividing it by the expenses he has, and multiplying all this by his dreams. Confused? Let's examine each item separately.

### Allowance

In a recent poll conducted among teen-agers in an eastern suburban area, over 95 per cent of those interviewed believed that children should be getting some kind of regular weekly allowance before their twelfth birthday. The minimum figure given was 50 cents, the maximum, \$5.00. Most teen-agers felt that junior highs should receive an allowance of \$1.00 to \$2.50 a week, and senior highs from \$1.50 to \$3.50 a week. In most cases, \$5.00 a week was considered the tops for juniors and seniors in high school who did not have any other income. A strong recommendation



The urge to earn some extra spending money can be satisfied through various kinds of regular part-time employment. Clerical work has an appeal to some and is valuable for on-the-job training.

was made that after a young person reaches the age of sixteen, he or she ought to be getting supplemental income from some kind of part-time job. When the income from these outside sources exceeds the rate of their weekly allowance, the young people should no longer expect their parents to keep up the allowance.

One item, then, in your teen-ager's E.Q. is his need for and right to some income. This income must, usually, be provided by you, his parents. But once fixed, his allowance is his and he must manage it. As one teen-ager put it, "If our parents give us a fair and substantial allowance, and stick to it by refusing any extras we may try to beg from them, we'd soon learn the value of money and how to handle it carefully." Having some money, knowing its value and knowing how to handle it, is part of your teenager's E.Q.

#### *Other Income*

After your teen-ager reaches sixteen, or perhaps even a year or two before, he is apt to get a terrific urge to earn some extra spending money through some kind of regular, part-time employment. You and he must then face a problem. What kind of part-time jobs are open to young people? While he is still in high school six or seven hours a day, much involved in extra-curricular activities, and burdened by an increasing homework load, how much and what kind of "for pay" work can he afford to take on? The answers are not easy to come by. There are not many part-time jobs available. Those openings your teen-ager does find are apt to demand time

and interest now being given to school activities.

For your teen-age girl, there are often "other income" possibilities in baby-sitting. "Mind the children" jobs currently are paying 50 to 75 cents an hour. Often a girl can exercise some judgment regarding baby-sitting offers, accepting some, politely declining others. She is thus left with some control over her time, and can manage her jobs so as to avoid their interfering with her studies, family responsibilities, social engagements and the like. Often, too, she can study while "sitting."

Among boys, paper routes are possibilities, though the trend seems to be to large motor-driven routes handled by men. Some boys find part-time employment at filling stations, supermarkets, drive-ins, and soda fountains. Others depend on certain seasonal jobs to bring in extra income. They shovel snow, sell Christmas cards, mow lawns, weed gardens, and rake leaves. Fellows who are somewhat in business for themselves, taking jobs or service assignments on a contract basis, can somewhat control their hours and avoid letting work interfere with their school and social involvements.

In the survey mentioned in the comments on "Allowance," a number of senior-high young people reported working up to twenty hours a week in part-time jobs. Many of them were earning around \$1.00 an hour.

Asked whether they expected to be paid extra for doing household chores, the teen-agers who were polled were almost unanimous in saying that their allowance covered all the regular work they did at

home. The "other income" included in the teenager's E.Q. formula is definitely income derived from places other than the parent's pocketbook. They want it that way; it gives them a feeling of independence and a measure of self-sufficiency.

#### Expenses

Earle V. Pierce once said that the most sensitive nerve a man has is the one which runs to his pocketbook. Your teen-ager is just arriving at the age when he is becoming painfully aware of this truth. It costs money to take out that favorite girl, even if it is just to the corner store for a sundae or hamburger. It costs the girl money to keep in style, to keep pace with the latest fashions. Clothes, cosmetics, and those "little extras" that make for good grooming add up to a tidy sum each month!

Your teen-ager has expenses at school—class dues, trips, sports events, pencils and supplies, school lunches. Concerning the latter, many teen-agers are given an allowance, a definite part of which his parents expect him to spend for lunches. Others are given an allowance of one stated amount, and lunch money of a stated amount. But in some cases, teenagers do not use the lunch money for lunch. They divert it to juke boxes, pinball machines, sodas, bowling and time-whiling. An evaluation of the expenses they give top priority to are important to an understanding of their Economic Quotient. The judgments they make regarding their use of the money they have are based on, and reflect their E.Q.

There is a cost to living. Your teen-agers cannot live without a means of meeting certain costs. They do have expenses that call for a certain amount of money. You and they can determine that amount by listing all their essentials—lunches, carfare, dues, clothes, and all their other wants—recreation, refreshments, records. Then you and they can work out a frank understanding regarding how much of the family's income can be given to them for allowance, and whether they should or should not seek other income by working. Help them work out an income, and let them increasingly manage it to meet their cost of living. Once an allowance is fixed, don't withhold the allowance as a means of discipline. Real problems arise when young people are never sure if they will receive their allowance. Ugly arguments begin when parents arbitrarily cut off their teen-ager's spending money. The young person who never knows in advance what he can spend, cannot plan his spending. If he can't plan his spending, administer his plan and take the consequences of his wise and unwise decisions, he cannot develop much of an E.Q.

The coin has two sides. Problems will arise when your teen-ager does not budget his spending money properly, and then does not have enough left for necessities. He will sometimes be pressed, and ask for more money. His Economic Quotient will be in the balance at these points, and perhaps yours will be too. How does your teen-ager go about working these problems out? What does his procedure reveal about himself? What does it reveal about you?

Your teen-ager, needing a dollar today and not having it at hand, may ask you for an advance on his allowance. He thus accepts the responsibility for the expenditure he is going to make—it will come out of his income shortly. He asks you to loan the dollar today, knowing he will have to get by without that dollar next week. He images himself as a responsible person. He images you as an understanding but "let's play by some rules parent."

On the other hand your teen-ager, needing a dollar today and not having it at hand, may try to make an "easy come" deal out of it. So he gives you a sob story and you give him the extra money. He images himself as someone to whom a living is owed. He images you as a "soft touch." His E.Q. is sad to contemplate. Your own is diseased.

Teen-agers are quick to learn any soft spots in their parents' E.Q.'s. They take advantage of such soft spots, and they inherit them. Sometimes a teen-ager finds out that his parents are soft touches on Sunday. The teen-ager has spent all his allowance without keeping his church pledge money back. So he begs. His parents as church leaders don't want their child to be seen not paying his pledge, so they "pony-up." Their teen-ager drops an envelope in the collection plate, but he is not learning stewardship. He is learning how to avoid stewardship.

Consistent overspending is a problem many parents must help their children work out. In budget discussions, parents need to be firm but understanding, strict but loving. Teen-agers should be encouraged to budget and spend their money wisely, including setting apart a portion of their own income for church and charitable purposes, and taking their own consequences when they fail.

#### Dreams

But good stewardship is not limited to making regular church contributions. All earning and spending of money needs to be done in light of the gospel. For a Christian young person, all of life is to be considered a trust from God, given to him to manage to the glory of God.

Young people essentially are idealists. They have dreams, hopes, wishes, and desires. Their dreams influence not only their thinking but their doing. Many times their more immediate wants are merely token down payments on distant but fundamental dreams. The teen-ager whose philosophy is, "If you've got personality and good clothes, you're in," is dreaming of social acceptance and popularity with his peers. His wants will range everywhere from smart clothes and a sports car to bongo drums and a steel guitar. Don't laugh. Teen-agers are quite serious when they say that the fellow who brings a set of bongos to a party usually is the center of attention. It is a fad, of course, but it is a very real fad, and a tangible symbol of prestige that is readily sought with a little extra cash.

Hobbies, records, clothes, books, movies, music, a portable radio, and a full tank of gas all speak to

(Continued on page 28)

# The Meaning of Discipline

Discipline—  
a painful duty  
or a  
joyous privilege

by  
**Dorothy B.  
Fritz**

Children have frequent opportunities to exercise self-discipline in the decisions they face. Parents need to give them the freedom of exercising judgment and reaping the consequences.

**IT IS VERY IMPORTANT FOR PARENTS—** and all those who deal with children—to know the exact meaning of some of the words they use. In the case of discipline—a matter always being raised by parents and teachers—the understanding of the basic meaning of the word is vital if desired action results. The corruption of the word into a synonym for “punishment” is particularly sad: first, because this corruption makes a painful duty of what should be a joyous privilege; second, because in corrupting it we adults manage to evade one of the clearest of the commands of God. (Read Deuteronomy 6:4-9.)

A disciple is a learner. And discipline should be what helps the learner to progress, not a system of penalties for error. *Parental* responsibility in this process, whether in home or classroom, is clearly given to adults in certain relationships to the child. In the Hebrew tradition only when he became a “Son of the Law,” in early adolescence, did this responsibility become personal. Until that time his parents or guardians were answerable, even in a court of law, for all that he said and did.

So, discipline begins with instruction; and to instruct is to furnish, provide, build up. It would seem that the most important knowledge to convey or “provide” is that everyone is under discipline. Just as the child is being taught, guided—and sometimes punished!—by those in authority over him, so they, in turn, are being disciplined by God himself, and by the community of Christians of which they are a part. Parents are wise and loving and strong only because God has made it possible for them to be so. Parents are forgiven by God when they are disobedient or make mistakes, and so they, in turn, can understand and forgive their children. This knowledge is vital to all true and effective discipline.

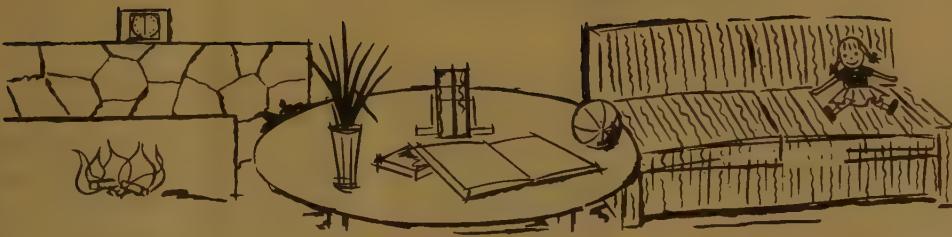
Then, too, parents and teachers must make the boundaries of the-thing-to-do clear, simple, and firm. Much of what seems to be disobedience in a young child is due in part to the fact that, while he may have responded verbally, he did not really hear a thing that was said to him. While concentrating—and how they can!—on an ant colony on the front sidewalk, extraneous remarks such as “Come inside the gate, Danny,” or “It’s time to get ready for lunch,” may be irritatingly ignored. Say his name *first* and make sure you have his attention, and the results may be different.

Another reason for failure in response from young children is that they frequently do not really understand what we say. A child has a limited vocabulary and a logic based on taking words literally. The English language is complex and dotted with figures of speech. Listen to the instructions, the directions, the prohibitions given to children and you will be surprised at how frequently they really do not make sense. Along with clarity and simplicity, instruction (discipline) should have a reasonable amount of consistency; but even a child doesn’t expect perfection at this point!

Then, if the child is to become “thoroughly furnished” (2 Tim. 3:17 KJV), he must know the outside limits of his freedom to choose or to decide. He needs both the freedom *and* the limits, in general and in particular. If the child is ever to achieve self-discipline, there must be wide, and ever widening, areas in which he not only is permitted, but encouraged and expected, to make his own decisions. An adult can help him to see clearly the conditions in an area of choice, and can set an example of facing mistakes honestly, abiding by the consequences of a decision, and not being afraid to try again; always remembering, of course, that justice can, at times, be

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## FAMILY WORSHIP

In all the workings of God's world there is order and discipline: seedtime, growth, and then harvest; the changing seasons, night following day, and the regular course of the stars across the heavens. Even the occasional storm, with its ravaging wake of destruction, does not stop for long the regular processes of nature. In every area of nature, including the life of man, we can see that order and discipline are a part of growth and creativity, while chaos brings destruction and, often, death.

With men, order and discipline are gained at a price. How often do we admire a man whose life is so disciplined that he can eliminate what is nonessential and concentrate on using his time and talents fruitfully. At the same time we tend to look with disfavor on the person who fritters away his life. All too often this includes ourselves. Knowing what needs to be done and what duties require our attention we (to paraphrase the apostle Paul) "do that which we would not do and put off that which needs doing."

Unfortunately, our children tend to follow our example in this as in all things. They are quick to observe that their parents lose control of their tempers (particularly when it is directed at them!) or that they put off doing jobs that are distasteful. Is it any wonder that they refuse to obey parents and teachers and are labeled "discipline problems"?

### Discipline Must Come from Within

Children, however much they may rebel, expect and need discipline. (See the article on page 12.) How else can they build adequate standards and moral values, how else discern right from wrong, if they are not required to practice self-denial and self-control. The child who is not overburdened with too many things, who must meet certain requirements and who accepts sharing as a normal part of family life, is learning discipline both consciously and unconsciously.

At first, discipline comes from without—from parents—by trial and error experimentation, in his relationships with others. If, however, the atmosphere of the home has been one of love and respect, a child will develop the inner resources for meeting life's

more exacting requirements. It is the child who lives amid ambiguous standards who has the most difficult problems: he is sent to church but his parents stay home; he is told the Bible offers him the way of life but it gathers dust on the bookshelf; or he hears that God loves all men and we ought to love one another, but he is not allowed to associate with those who differ in race or creed!

Many a parent who would give his child "the best life has to offer" denies him just that by offering only what is easy to attain. It is through self-denial that the child is challenged and by which he can achieve an inner discipline.

### Jesus Provides the Pattern

In the life and spirit of Jesus we have the perfect example of self-discipline. It seems clear that "Practice of the presence of God" was a natural part of the home life of our Lord. A part of his spiritual inheritance was his ability to practice self-denial. Only the will of God had meaning and importance. As a young man, fully realizing the power given

him by God, the temptations he faced must have been, at times, nearly overwhelming. Without the early discipline of childhood, coupled with his strong sense of mission, he might not have resisted so much.

While discipline will not come from mere doing, the daily practice of a worship period sets a worthy pattern for later life. A child quickly notes that his parents take problems to God in prayer, that decisions are made on the basis of "what God would have us do with our lives." He observes when money is set aside for the church first.

The Bible contains numerous passages which can aid parents in their own worship. The twelfth chapter of Hebrews, verses five through eleven, is particularly helpful. The Book of Proverbs is shot through with selections dealing with discipline. Examples are Proverbs 3:11-12; 6:20-23; 12:1; 13:24; 29:17.

The worship resources on the following pages may be used to foster in your children an awareness that God requires moral and spiritual strength in his children.

—Marilyn Digweed

## **Theme: Everybody Does It**



—Ewing Galloway

### **A Bible Verse**

*"If a blind man leads a blind man, both will fall into a pit."*

—Matthew 15:14.

**Prayer:** Dear God, help us to use our hearts and minds wisely, to choose worthy leaders, and to put thee first in our lives. Amen.

### **My Guide**

The Bible helps me in my work,  
It helps me in my play,  
It isn't just for Sunday—  
It's a guide for every day.

I say a little Bible verse  
When I'm tempted to do wrong;  
It always helps to lead me  
And make me kind and strong.  
—Annie Laurie Von Tungeln<sup>1</sup>

### **Many Happy Smiles**

My teacher smiled at me today  
In just the nicest sort of way.  
'Twas such a friendly thing to do  
It made me feel like smiling, too.

I smiled at schoolmates all around,  
And in a little while I found  
The schoolroom filled so full of  
love  
I felt God smiling from above.

—Florence Pedigo Jansson

<sup>1</sup>Reprinted from *Hearthstone*, copyrighted, October, 1956.

### **A Pleasant Walk (K,P)**

It was a sunny Monday morning. Tim and Peggy started to school, one on each side of Mother.

They left early so they would have plenty of time to see things along the way yet not be late for the first day of school.

"Oh, Mother, look," cried Tim, "see that bright red bird!"

"Yes," Mother said. "She has flown to her nest with food for her babies. They are too young to fly or even to see. Mother bird brings them food so they will grow strong. Soon they will open their eyes and she will teach them to fly."

"I wish I could fly," said Tim. "I'd go all over the world and see everything."

"If we could fly, would you be like the mother bird and lead us?" asked Peggy.

Mother smiled. "Yes, I would. And sometimes, when you would get tired you could curl up in my wings and rest."

Tim and Peggy laughed at the thought.

Soon the pleasant walk was over. Tim and Peggy kissed Mother good-by and ran up the steps to school.

—Marilyn Digweed

### **Follow the Leader (J)**

Remember the story of the Pied Piper? So sweet was the melody he played on his flute that, one by one, the children stopped what they were doing and followed him. Up and down the town, through the countryside he went, playing his lilting tune. And everywhere the children followed close behind.

An unusual thing happened. The Pied Piper left the town and the children left with him, never to be heard from again.

Something like that happens to us now and then. Oh, to be sure, we don't disappear, but like sheep we follow the leader, not knowing where he may lead us.

Think of the boys and girls you know and of those who seem to be leaders. They may be popular, nice looking, and have a pleasant personality. But are they the kind of people you want to follow? Can you depend on them to be honest and true, the kind who stand for a good clean life? If so, you have fine friends and worthy leaders to follow.

Once in a while we come upon the kind of leader who can persuade others to do wrong. Maybe you know him. "Oh, come on," he'll say, "it won't hurt to take a few apples off Mr. Brown's tree." (Or some boards from the lumber yard, or the answers on a test from the boy across the aisle.) Maybe he adds, "Besides, all the kids do it."

But we know, don't we, that not all the kids do it. Not the kids who respect the rights of others. Not the kids who treat others the way they want to be treated (fair and square).

We have a leader who really is worthy to follow. Someone who looked at men with love and treated them with respect. Someone who was not deceived by hearing that "everybody does it." Someone who thought first "What is the Father's will?" and then acted in that way. Someone named Jesus Christ. Now there was a leader worth following. Right?

—Marilyn Digweed

**The Coin That Lost Its Worth (J)**

Tim had just put on his coat when he spied the coin on the floor. He knew at once it was one that belonged to Bob Anderson's collection. Bob had brought it for the rest of the class to see.

As he examined it, Tim grew excited. It was just the one he was looking for to complete a page of his own collection.

"I ought to catch Bob before he leaves," he thought. But the temptation to add it to his own collection was just too strong. He slipped it into his pocket and left.

As soon as he got home, Tim put the coin into the last empty slot on the page. He was admiring it when he heard footsteps behind him. Guiltily, he set the book down as Father came near.

"Hi, Son. Looking over your coin collection?"

"Oh—uh, yes, Dad." Tim was so flustered he didn't know what to say.

"How are you doing? Well, I see you finally filled this page. Where did you get the last one?"

"I—uh—traded it for another from one of the boys," Tim stammered.

His father looked at him, puzzled. It wasn't like Tim to act this way. He said nothing, though, and went out of the room.

Tim felt miserable. First he had kept something that didn't belong to him; now he had lied to his father. He had never done either before. He turned to look at the coin again but somehow it wasn't the same. He wished he had never seen it. Suddenly, Tim ran from his room. He went straight to his father to confess he found the coin and that it really belonged to Bob.

"I'm glad you told me, Tim," his father said quietly. As they shook hands, Tim breathed a deep sigh of relief.

"I'll take it to Bob at school tomorrow, Dad. I know he'll be glad to get it back and I don't mind waiting a little longer."

—Marilyn Digweed

**Billy Saves a Life (K,P)**

Billy liked being a patrol boy. Whenever children came to his corner he stepped out and put up his hand to stop the traffic.

Now it was almost time for the school bell to ring. Suddenly he saw a little girl come running toward his corner.

"She isn't going to stop for the traffic," he thought.

Sure enough, she would have run into the street if Billy had not pulled her back. A car whizzed by, just missing them.

"You nearly got hurt," Billy said, looking at her sternly.

"I know," she answered, "but I was afraid I would be late."

"It's better to start a bit earlier than to take a chance like that. Now you may cross."

The little girl smiled and crossed the street. Billy was glad he was there to help her.

—Marilyn Digweed

**A Bible Verse**

*"I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live."*

—Deuteronomy 30:19.

**Prayer:** Dear God, be my leader that I may choose the best. Amen.

**A New Day's Beginning**

A new day's beginning.  
God, help me to find  
New ways to be helpful,  
New ways to be kind.

A new day's beginning.  
God, help me to do  
The things that please others,  
The things that please You.

A new day's beginning.  
God, help me to be  
As loving to others  
As they are to me.

—Claire B. Saalbach



Laura Photos

### A Bible Passage

*"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."—Matthew 7:13-14.*

**Prayer:** Dear Father, God, we know that we have to do many hard things. We also know that if we ask you to help us, you will hear our prayer. We do not ask you to make our tasks easy, but to give us the strength to do them well. Amen.

### This Lovely Morning

This lovely bright morning  
I kneel here to say,  
"I thank You, dear God,  
For this beautiful day."

I'll try to remember  
All day to be good,  
To be pleasant and kind  
The way a child should.

Then when it's evening .  
I'll kneel and I'll say,  
"I thank You again  
For a wonderful day."

—Dorothy Walter

### Practicing Self-discipline

What do you think of when you hear the word "discipline"? Too many times, we think of it as some kind of punishment by someone. It really means to learn. The very best discipline is self-discipline. Do you sometimes need to be reminded or encouraged to do certain things? Individual members of families can help others in the home develop self-discipline.

Some ways to discipline one's self are suggested below. Choose one or more and do it for a week. You and your family may think of additional ways to practice self-discipline. At the end of the week, see how much each one has grown in ability to control himself.

Memorize a poem or Bible verse

Show love or thoughtfulness or express appreciation for a friend or loved one each day

Offer to do some daily household chore or to be responsible for some family task such as carrying out the garbage or trash

Spend fifteen minutes a day together as a family reading a story, singing fun songs or hymns, working on a handicraft project, playing a game, working a puzzle, or taking part in family devotions

Have a quiet time, alone, when you think about and thank God for his good plans for you

—Marilyn Hotz

### Gregg's Archery Lesson

"Hi, Gregg, how's the modern Robin Hood?"

"Oh, Dad, all right, I guess."

"What's the matter? Didn't you have archery practice this afternoon?"

"Yes, but it's not as much fun as I thought it would be."

"Do Brian and Jim feel this way too?"

"Yes, we wish we could quit."

"I don't understand. I thought you three boys asked Mr. Henry for special instruction."

"We did. It looked so easy when the fellows were shooting at the scout fair."

"I see. You want to quit because it's too hard."

"Not exactly, Dad, but Mr. Henry makes us hold the bow just so. And we have to stand with our backs straight and our arms stiff. And besides that our shooting arms have to be lined up with our noses and we have to put the arrows on the strings right at a certain point. Gee, Dad, there's so much to remember, it isn't any fun at all."

"Gregg, did you ever stop to think that a bow and arrow is a dangerous weapon? Mr. Henry wants you to learn exactly how to use it."

"We've been to two practices and we haven't even shot one arrow."

"That's because Mr. Henry wants you to learn all about it before you shoot."

"But when will we ever learn?"

"Just remember how long it took Mary to learn her recital piece. Now, you don't want to admit that a bow and arrow has conquered you, do you? Why don't you try a little longer? It won't be very long until you'll be shooting bull's-eyes every time."

"Do you really think so, Dad?"

"The important thing is, do you think so, Gregg?"

"I don't know, Dad, but I'm sure going to try!"

—Marilyn Hotz

—Luoma Photo

## Theme: The Satisfactions of Discipline



—A. Devaney Inc., N. Y.

**Steve, the Music Man (P,J)**

Steve sang at the top of his voice. Mother and Dad joined in, too. Bobby, who was too little to read, stood at the side of the piano and grinned.

"Steve, that was very good sight reading. You did not miss one note. I'm afraid I've lost my place as the family pianist," said Mother.

"Gee, thanks, Mom. This is fun. Let's sing another one."

Steve turned the pages and looked for another song he could play. He remembered the day Mother had given him the book for doing so well at the recital. The music had looked so hard then he was sure he would never be able to play it. Now he could not only play but Mom and Dad could sing with him.

After the next song, Dad laughed.

"Son, I'm amazed. You're a real music man. Miss Triplett must be proud of her star pupil."

"She's a wonderful teacher, Dad. She doesn't get mad or anything."

"I agree, Steve. She must be very patient, too. I remember some of the excuses you used to give her for not practicing. Do you suppose she believed you had too much homework, or that your finger was sore, or that Bobby was asleep all the time?"

"Aw, Dad, did you have to bring that up?"

"You know, Son, I guess we all like to make excuses when we have hard tasks to do. Then, when we go ahead and accomplish the difficult task, the excuses we made seem unimportant. I'm very pleased that you didn't let your excuses keep you from mastering the piano. I'll bet you're glad Mother and Miss Triplett continued to encourage you, too."

Mother put her arm across Steve's shoulder. "Enough of this man to man talk. Let's sing!"

"Sure, Mom. Why don't you and Dad choose one you like this time." —Marilyn Hotz

**A Bible Passage**

*Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart.—Galatians 6:7, 9.*

**Prayer:** Dear loving Father, thank you for helping us with difficult tasks. We know that our strength comes from you, and that when we follow your way we shall be right. Keep us close to you all the time. Be especially near when the way is hard. Amen.

**For Food**

Thank you, Father, for this food.  
May it give us strength today  
To do our best at every task,  
To face whatever comes our way.

—Claire Brackmann Saalbach

**An Evening Prayer**

Thank you, God, for work and fun  
In this day which now is done;  
Give me sleep and rest tonight  
And new strength to do the right.

—Mabel Niedermeyer McCaw

**Scott Remembers (K)**

"Scott, Susie, time for supper."

Scott knew when Mother called for supper it was time to turn off his electric train. With a quick motion, he flicked off the switch and left his room. At the top of the stairs he remembered.

He looked at his hands. They weren't really dirty. But Mother had said always to wash his hands before eating. Scott walked slowly into the bathroom. He turned on the water and reached for the soap. In a moment he placed the towel back on the rack and skipped downstairs and into the kitchen.

Susie was standing on a stool, and Mother was rubbing her hands with a wet cloth. Scott remembered when he was a little boy and Mother stood him on the stool to wash his hands. Now he was six years old and a big boy. Mother didn't even have to look to see if he had remembered.

Dad was carrying dishes from the stove to the table.

"Give me a hand with this meat platter, will you Scott?"

"Oh, boy, Dad," Scott exclaimed, "hamburgers!"

As soon as they all were seated, Dad looked at Scott.

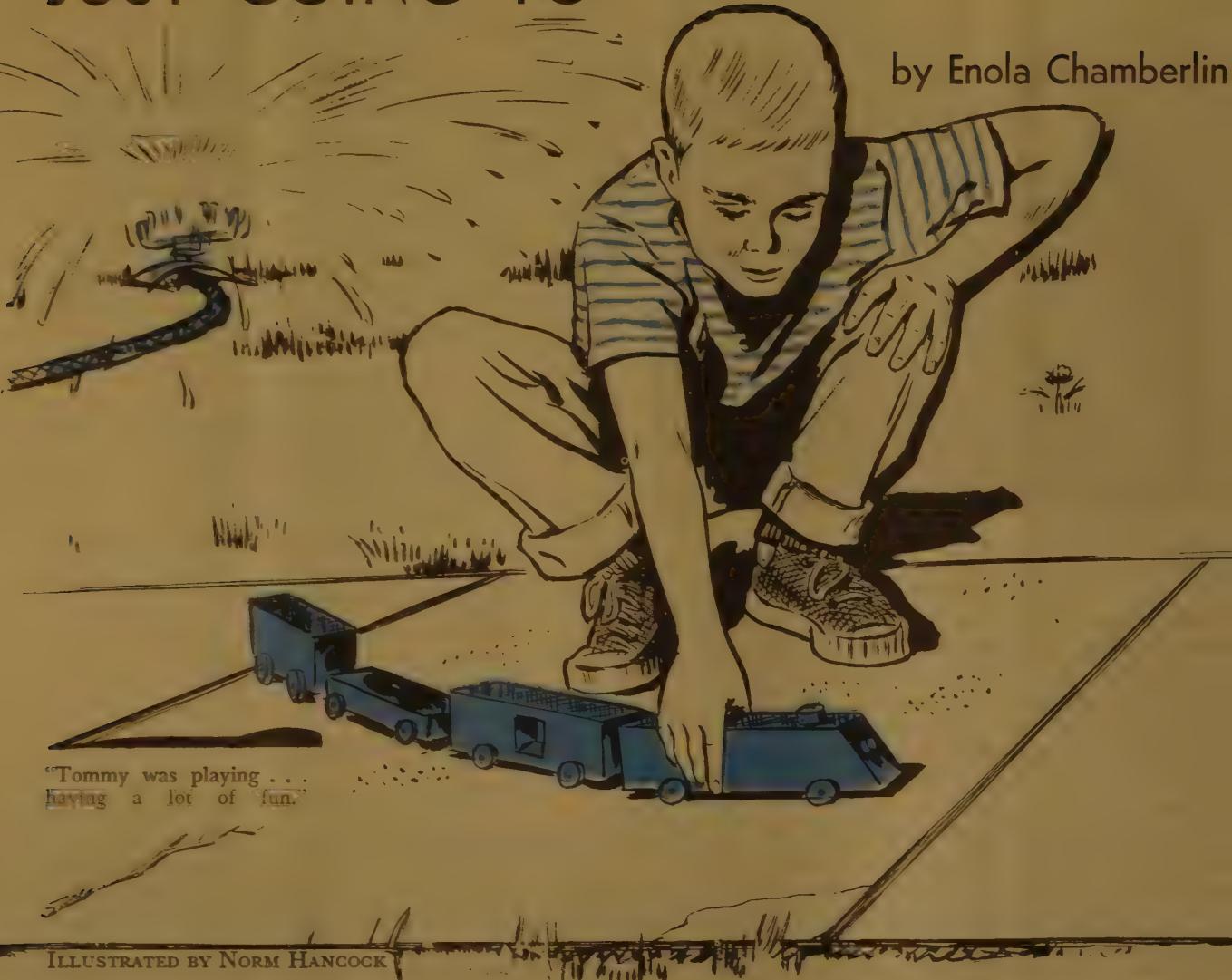
"Since Mother fixed your favorite sandwich, perhaps you would like to give thanks to God for our supper tonight."

Scott was very pleased and bowed his head.

—Marilyn Hotz

# JUST GOING TO

by Enola Chamberlin



"Tommy was playing . . .  
having a lot of fun."

ILLUSTRATED BY NORM HANCOCK

TOMMY WAS PLAYING IN THE FRONT YARD with his red train. It was new and he was having a lot of fun making it chug-chug down the walk. Suddenly Mother came to the door. She hurried out and turned the sprinkler off.

"Oh, Tommy," she said, "why didn't you turn the water off before it began to run into the street. I told you to watch it. Remember?"

Tommy felt bad about the water. He had been watching it but he hated to quit his play to turn it off. But he had been going to in a minute. He looked up at his mother.

"I was just going to when you came out the door," he said.

Mother turned away. "I don't know what I'm going to do with you, Tommy," she said. "You're such a good boy I hate to scold you, but you must learn to do things when you're told."

"I'll try to do better, Mother," Tommy said. And he did mean to; but it was hard for him to stop doing the things he had been doing for so long and start doing other things. And so he got in trouble again.

This time he was supposed to watch baby sister as she was playing on the porch. He did watch her. But when she got close to the edge he didn't stop his play and run to pull her back. Since it was a low porch and the ground was soft beside it, she wasn't hurt

when she rolled off. But she cried and Mother came running out to see what was wrong.

"Oh, Tommy," she said as she picked baby sister up. "You were supposed to watch her. Why didn't you catch her when you saw she was close to the edge?"

"I was just going to when she fell," Tommy said.

He felt awfully bad this time. He didn't want his sister hurt. Mother sat down. She held baby sister with one arm. She put the other arm around Tommy.

"You must learn to be more watchful when you have been set a task," she said. "Every time you say 'I was just going to' you are really saying you weren't doing

(Continued on page 30)

# Who Makes the Family's Laws?

by James A. Stringham

"Children tend to act like their parents in spite of what their parents say"

ON THE FRONT PAGE of this morning's Rochester, New York, *Democrat and Chronicle* appears the following headline: "Gambling Foe Wins Pool of \$450,000." The article went on to relate that a very religious man was having a struggle with his conscience. He had taught his children that betting was evil. He had won this amount on a British soccer pool coupon. The father was reported to have stated that he and his wife hoped that their children would accept this as God's will. Regardless of what their offsprings' reaction, the man and his wife had every intention of keeping the money.

The above quotation and story embody the sum and substance of "Who makes the family's laws?" In the ultimate analysis the adults in the family make the family's laws. This is most obvious in the younger years. Even when these laws are modified as a result of the children's influence in later years, much of the modifications the children bring to bear can be traced to the early formative years before they had attained the age of reason.

By the same token, one of the most powerful determinants in law observance can be traced to the family. Laws, according to Webster's *New World Dictionary of American Language* 1959, are defined as "All the rules of conduct established and enforced by the authority." It is generally agreed that observance of and enforcement of the laws should apply to

all individuals equally. The injunction, "Do as I say and not as I do" is fundamentally useless as far as our children are concerned. They will knuckle down as long as we are bigger and they are afraid of us. However, the law they are learning in their heart is "might and strength make things right or

wrong according to one's own desires." Children start learning the family's laws before they can speak. They are the greatest imitators in the world. This holds true whether we are speaking of laws or habits. At times, the first inkling a parent may have of some particular bad habit is when such

—Bob Taylor



Children start learning the family's laws at a very early age.

The author is an M.D., from Canandaigua, New York.

a habit is observed in a child. An investigation of the source of that habit often leads back to a parent.

A young couple was concerned because their nine-year-old son lost his temper. They wanted help in teaching him self-control. In talking with the parents it was revealed that they both had terrible tempers. The mother would scream right into her son's face when angry. The father would have to hang onto something, afraid he would harm the child when in a fit of temper. It is perfectly obvious that the way to approach such a problem is through the parents rather than the child. Bad tempers are more contagious than the measles and last longer! Attempting to help a child in such a situation without helping the parents is a waste of time and money.

Since parents make the laws from the start, fortunate are those children whose parents teach the laws by example and precept. The example of parents has a far greater effectiveness than the word. If the word and example differ, the example is more likely to be followed. Since we notice the bad things more readily than the good, more examples can be cited to prove the point. One father was furious that his son had been caught cheating in school. This same father had boasted a few weeks before of how he had saved a couple hundred dollars on his income tax by a little "fancy figuring" (a polite term for dishonesty). Another father asked a school to have his son see the psychiatrist because of lying. To the father, lying was about the worst thing a child could do. In talking with the mother, it was learned that the boy's father had always insisted that she tell people they were married a year before they were. They had "had to get married." The false year of marriage made it possible to cover this up. Though he "thought" it was all right for him to lie, he thought it was about the worst sin his son could commit. Still another child was referred to a counselor for stealing. Considering the child's age, the most likely source of

learning dishonesty was in the home. Though the father could not think of any examples, his wife was one who was forever threatening the children when they were "naughty" but wouldn't carry out her threats when the children continued to be naughty.

Children learn to love, to be polite and considerate by example as well as by word of mouth. Here again the most effective teaching comes through example. Children who are treated with respect and consideration by their parents show more respect and consideration for others. The emotional needs of a child vary according to age much as do nutritional needs. Children need to feel they are loved. They need to feel they have a place where they belong and are accepted in their own right. They need to live in an atmosphere where the adults feel there is value in doing the right things. They need to live with adults who will lovingly discipline and punish them when they do wrong. Punishment is necessary for wrongdoing. One of the laws of the universe is the fact

of punishment for wrongdoing. As F. Alexander Magoun put it in his book *Love and Marriage*: "Everyone must be judged in the courtroom of his conscience and no guilty person is ever acquitted." Punishing a child when he has done something wrong may be just as important for his mental and emotional health as is food and rest. There is deep within the heart of everyone a sense of what is right and what is wrong. That inner self demands that we be punished for things that are wrong. Divine forgiveness may release the inward tension and restore inner peace. The child does not understand this. Outward punishment may be necessary to restore his peace of mind.

It is important that disciplining of the child be done in love. Punishment meted out in anger confuses the child and gives him the impression that he is "hurt" because the one punishing him was angry. One of the best examples of how to punish is a story told by a friend of mine years ago. His four-year-old son was entertaining

<sup>1</sup>Copyright by Harper and Brothers, 1956.

## SAY IT WITH FLOWERS



"How much would it cost to say 'I'll do better next time'?"

guests while his parents were finishing dressing. When asked if his father ever spanked him, he replied, "Yes—but he loves me." Actually children, at times, feel that punishment when needed is a sign of the love of their parents. Likewise, I have had adults say, "When I did wrong, my parents never paid any attention. I don't think they cared."

Learning to obey these laws and do what is right is a habit and can be taught like other habits. A child who grows up in a family where things are according to law and order, will naturally expect to abide by the rules. A child who observes his family disregard the laws, will break laws by "second nature." Sometime ago *This Week* magazine carried an article about law observance. It pictured the son in the back seat of the car watching for police cars with field glasses while the father and mother tried to watch ahead. Real law abiding must come from within.

What is the source of these laws from within? What should be the ultimate source of the laws for the parents? Where do they get their laws? The writer of the Letter to the Hebrews, chapter 10, verses 15-16, says:

"And the Holy Spirit also bears witness to us; for after saying,

'This is the covenant that I will make with them  
after those days, says the Lord:  
I will put my laws on their hearts,  
and write them on their minds.'

The closer individuals live to God and follow his laws, the more naturally the laws they make will conform to God's laws. A person obeying God's laws is unlikely to be breaking the laws of the community.

Since these things are true, it is extremely important that parents live close to God. Not only is regular worship and church attendance important, but the keeping of a *daily* quiet time is very important. As one meditates, in the spirit of prayer or following Bible reading, God more readily



Punishing a child when he has done something wrong may be just as important for his mental and emotional health as is food and rest.

can bring to our minds thoughts and inspiration of how he wants us to deal with problems and to make family laws. The comparing of the laws we would make with his commandments again helps assure us that the laws and rules are more likely to be in accord with his will. It is important as we use the Bible to strengthen our parental position, to consider the full teaching of the Bible in regard to children. In Ephesians 6:1, we read:

"Children, obey your parents in the Lord: for this is right." Exodus 20:12 reads:

"Honor your father and your mother."

Along with that we must also take just as seriously:

"Fathers [as well as mothers], do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4).

As children grow older, it is advantageous to have family meetings. The parents and children can talk things over and discuss them. Family rules and regulations can be discussed. There is value in taking a family vote on questions where the children may

even decide on an issue (against the parents' better judgment) without serious consequences. Letting the children see the inevitable consequences of wrong decisions are actions which may help them see why it is important to obey the rules and regulations. We need to choose these learning experiences when we are the ones responsible for letting them make the decisions.

The parents may see in a discussion with the children that what the children want to do would not work out as the children hope it would. The children may not be able to see this. If it is a matter without serious consequences and the children are allowed to vote, and out-vote the parents, seeing the error they voted for may be of great value.

In one way or another—directly, or through their own lives and actions—parents are responsible for making the laws of the family. Parents should pray together each day for each child and for each other. This will help to assure the family's laws will be God's laws.

# Self-reliance Rather Than Self-expression

by Marjorie King Garrison

I AM NOT ONE OF THOSE EARLY RISERS who greet the dawn joyously. I never get up one minute before I must to get dressed, feed seven people, and assemble lunches. Our oldest daughter, Marilynne, finds it equally difficult to crawl out of bed.

Consequently, I could not believe my eyes one morning when I found her out in the kitchen as I came to get breakfast. She was not only dressed; she was sticking two pans of peanut butter cookies in the oven.

"You must want variety in your lunches to be fixing cookies this early in the morning," I remarked.

"I made a boo-boo," she admitted sheepishly. "I forgot to tell you I promised cookies for the meeting after school today. I didn't remember until I got home from my baby-sitting job last night. It only took me a few minutes to mix up a batch before I went to bed, and I set the alarm so I could bake them this morning."

Marilynne's putting jobs off to the last moment makes difficulty sometimes, but she has learned to accept responsibility for her own acts.

In the last twenty years when parents have been concerned about their children having self-expression, I think they have forgotten a quality much more important—self-reliance. Unless self-expression is tied to the other qualities of self-reliance and self-discipline, it can become just another form of selfishness.

If we want our children to grow up to be responsible members of society, I think they need to learn early to accept the consequences of their acts. If a child doesn't get up when he is called, let him do the hurrying and perhaps be late to school. If you pick up after him or drive him to school, he will learn that it pays to be pokey.

There were many years when I had to defend my ideas on self-reliance in parent-discussion groups. In the days when we were taught that children should be free to express their hostilities lest their personalities be warped, the idea that parents had rights, too, was considered reactionary. Perhaps my idea on self-reliance was fostered by a large family because it

probably would be easier to live with one helpless unrepressed child than it would be with five.

Now the reaction has set in, particularly in teaching, the field in which my husband and I are professionally trained. Numerous reports recently have started parents and educators wondering if they have been on the right track with all the emphasis on self-expression and none on discipline. The Russians have raced ahead of us in several scientific fields. Our soldiers who were Korean War prisoners lacked the unity of purpose and the ability to be concerned about others—a unity and selflessness that soldiers of other nationalities had. Approximately one-third of the American prisoners collaborated with the enemy. Thirty-eight per cent of the prisoners died, primarily as a result of their own ignorance or the callousness of their fellow prisoners. In contrast the Turks, many of whom were wounded when they were captured, lost not a man. The Turks imposed rigid orders on themselves and it gave them courage to resist the Communists.\*

As a Christian, interested in the peace of the world, I'm holding no brief for military training. However, if we are to be effective working for peace, we need people who are trained in self-sacrifice, and who are concerned about others.

One of the most stimulating books for the Christian parent that has been written recently is Blanche Carrier's *Integrity for Tomorrow's Adults*. She, as an educator, is concerned about the trend to conformity, and challenges us to train our children to stand for the right, against the crowd, if necessary.

Other educators are challenging the training boys and girls are getting at home, in church, and at school. Are they learning something beside self-expression? Are they concerned for others? Are they responsible? Pasadena teachers recently spent a most soul-searching afternoon, under the leadership of Dr. William Mayer, an army psychiatrist, who spent much time studying the Korean prisoners who went over to the Communists.

\*Blanche Carrier, *Integrity for Tomorrow's Adults*, Thomas Y. Crowell Co., 1959.

These ideas are not new. Many years ago Dorothy Canfield Fisher, with New England independence of thinking, wrote a stimulating book on child training called *Self-reliance*. Some of the examples that she gives are old-fashioned today, but the basic truths are there.

How do you build integrity and character in a child. It is not an easy job, and the techniques vary with the family and with the child.

However, the first step, I think, is the step my parents took. They tried to instill in their three children standards of right and wrong. Always it was emphasized that in our family, we children were expected to do right, regardless of what everybody else in the crowd did. My parents held to their standards too, even though many of their friends considered them foolish to do so.

This training has helped all three of us, even though our standards differ as to what is right and what is wrong. The idea sustained me during the difficult war years when my husband and I were the only Conscientious Objectors in our two families. It helped me during three and a half C.P.S. (Civilian Public Service) years when the government did not pay my husband for his work, and I supported the family in between having two babies. The same training also helped my younger brother who is Lt. Commander in the navy. During recent endurance training when a picked group of men were exposed to tortures of cold, heat, lack of food and water, confinement, endless questioning, my brother said the one thing that kept him sane when his six-feet-four frame was compressed in an oriental box was his religious training and the memory of his family and friends.

We are trying to instill this same willingness to be different if it is a matter of right and wrong, in our children. Teen-agers face a much more difficult situation than we did when we were growing up. True, before the war, there were smoking and drinking and loose sex standards among teen-agers too, but these were characteristic of the "wilder set." Now youngsters meet these standards in the church crowd too, in school leaders, among "A" students. It takes a strong person to be different.

Second, we need to teach our children to accept the consequences of their acts. If they forget their lunch, they go without or buy the lunch out of their own earnings. If Marilynne forgets to tell me about the cookies, she gets up early to make them. If school grades fall down, social activities are curtailed. If the piano lesson hasn't been practiced before dinner, perhaps a favorite television program has to be missed while the practicing is done.

Third, children need to have some part in making their own decisions and plans. We have periodic family council meetings, with the children distributing the work, planning family excursions, talking about family problems.

Fourth, work is good for everyone, and everyone needs some responsibilities. Even a toddler can help pick up his toys, and as he gets older he can help in small tasks like emptying the wastebaskets. Every

child in our family has his job to do to make our home a pleasant place to live. The children have found that learning to be good help at home has been profitable, for their work is much in demand in the neighborhood. They are not dependent upon allowances for their only spending money. Our two teen-agers have a reputation of being good baby sitters who will also leave a clean kitchen.

In a family, also, children can learn concern for others and for other person's property. Sometimes I think it is easier to teach concern for causes than it is to teach concern for the child who is shy or unpopular at school. Our children have helped with community chest and Red Cross collections. They give to Church World Service and other causes. However, it is more difficult to persuade them to be thoughtful to the newcomer who is not attractive or peppy.

Finally, if children are to grow up to be responsible human beings, they need to practice money management. Too many people have their lives a jumbled mess because their outgo exceeds their "ingo." Boys and girls who have had their every financial wish granted, and who have lived on a level of sports cars and cashmere sweaters, are poor mate material. Since our children have been three, they have received allowances. Out of that they were expected to provide their Sunday church school offering, buy presents, get their own treats. From babyhood, the understanding has been that for a school carnival, Disneyland, Knott's Berry Farm, and the like, we pay for one thing to eat and one ride. Everything after that they pay for with their own money. Consequently, we can go on excursions without it costing a fortune or without the day being made miserable by begging.

For this generation, the allowances our teen-agers receive are microscopic. We only buy their clothes necessities—underclothing, socks, nightclothes, shoes. They earn their extra expenses—including sweaters, nylons, party clothes, student body tickets. It is surprising how teen-agers question expenditures when they have to pay for them, themselves. Yet they can be extremely generous with their money. They have their church pledges and use the extra part of their tithe for special causes. The Christmas presents that they selected and paid for would do credit to any adult.

Even parties in our family are a matter of responsibility. I have seen parents utterly exhausted when a child's party is over. Our five children have more parties than anyone they know, but they earn them. The right to have parties is earned by extra work—polishing silver, raking leaves, washing windows, and so on. The whole family helps in making refreshments, planning games, and decorating.

Because so many parents grew up in depression days, they have been concerned about giving their children every material advantage, social ease, popularity. Perhaps their gifts have been shallow ones. Let us as parents give our children the gifts that really matter, that make life worth living—a sense of integrity, self-reliance, and responsibility.

## Resources

### BOOKS

*The Christian's Vocation*, by G. Bromley Oxnam, published by the Women's Division of Christian Service, Board of Missions and Church Extension of the Methodist Church.

*God and the Day's Work*, Robert L. Calhoun, Association Press, Reflection Book, 1957, 50 cents

*The Common Ventures of Life*, Elton Trueblood, Harper and Brothers, 1949, \$1

*The Biblical Doctrine of Work*, Alan Richardson, Ecumenical Biblical Studies No. 1, SCM Press, 1952, \$1.25

*Work in Modern Society*, J. H. Oldham, SCM Press, 1950, \$1

*Occupational Outlook Handbook*, U. S. Superintendent of Documents, Washington, D. C., 1959, \$4.25

*Occupational Information*, Max F. Baer and E. C. Roeber, Science Research Associates, Chicago, 1958, \$5.95

*Preparing for the Ministry*, Charles F. Kemp, The Bethany Press, St. Louis, Mo., 1959, \$1.50

*The Christian Faith and My Job*, Alexander Miller, Association Press, Reflection Book, 1959, \$1

*Purpose of the Church and Its Ministry*, Richard H. Niebuhr and Daniel D. Williams, Harper and Brothers, New York, 1956, \$2.50

Life adjustment and guidance booklets of SRA are available for the Disciple of Christ Guidance and Recruitment program to give information on the individual and his relation to the world of work. Most of these cost 50 cents.

*Selecting an Occupation*, Charles A. Prosser and Calvin S. Sifferd, 1953, \$2.50, chaps. 13-19

*Your Vocational Adventure*, Jessie C. Burt, Abingdon Press, Nashville, Tenn., 1959, \$2.95

*Don't Miss Your Calling*, Rodriguez S. French, Seabury Press, Greenwich, Conn., 1959, 75 cents

*The Christian and His Daily Work*, Cameron P. Hall, National Council of Churches, New York, 1958, 35 cents

*Your Other Vocation*, Elton Trueblood, Harper and Brothers, New York, 1952, \$1.50

*The Pastor and Vocational Counseling*, Charles F. Kemp, Bethany Press, St. Louis, Mo., 1961, \$3.50

### AUDIO-VISUAL MATERIAL

#### Sound filmstrips:

"Youth and the Meaning of Vocations" and "Youth and the World of Work," "Youth and the Family in Vocational Decision," rental from the joint publishers of this magazine or UCMS.

## Two meeting plans for parents' classes and discussion groups

# 1. Your Daily Job—Is It an Expression of Your Vocation?

by Warner

### When to Discuss This Question

(1) In a church school class (junior high to adults) (2) a parents' study group, (3) in the family circle at dinner, or (4) in a family "bull session" when parents and children have time and opportunity to talk.

### Why Talk About Our Jobs?

1. To discover the Christian philosophy of work.
2. To find some standards for our choice of profession or occupation.
3. To learn how our daily labors may improve the lives of people and reveal the glory of God.

### Preparation for the Meeting

In advance of the meeting, ask someone to study these passages of the scripture and read them at the beginning of the session: Ephesians 4:1-3; Romans 8:28; Haggai 2:4-5; John 9:4-5. These selections will have more meaning for the group if the reader gives brief descriptions of the circumstances under which they were written or spoken. This information may be obtained in a Bible commentary or Bible dictionary, or by examining a few verses that precede the reference in each case. A prayer should follow the readings.

Read the study article "Christian Vocation and Church Vocation," page 3, in this issue of *Hearthstone*.

The leader should "spark" the group by pointing out some of the obvious problems of our jobs. Sources for making a list of such problems are: (1) the daily newspaper, (2) magazine articles on automation, unemployment, wage disputes, (3) the leader's own mind or observation of friends and neighbors (people say their jobs are monotonous, not creative, not what they prefer to do, too much of a strain; they work only for money and comfort, they have trouble with fellow-workers), (4) books on vocations, how to choose a job, problems of workers. The public library, your church library, or your pastor's library may have something that will help. See books suggested under Resources.

### Conducting the Meeting

Begin the meeting with the scripture readings mentioned above and prayer. Present briefly your statement about some of the problems which seem to

bother people at their work and suggest that members of the group may have their own special problems about their jobs. Here try to get atmosphere for a "testimonial" meeting. Ask for comments about job problems as they affect persons, either from individual experience or from observation of others. If done effectively, this "confession" period could be most rewarding. The father may complain of the business ethics of his company. The office secretary may have unpleasant comments on the habits and manners of her boss. The housewife may express resentment over routines. A teen-age boy may wonder why he can't quit school to go to work. A ten-year-old may announce that she is going to become a missionary instead of the lawyer her parents want her to become. Keep a record of the jobs about which the negative reactions are raised, or write them on a chalkboard or tear-sheet easel.

Now move from the negative to the positive. Take the jobs about which criticisms were made, or present a list of occupations and try to get the group to find rewards, values, and significant worths in those jobs. The session will have a better performance if it can deal with the real work of the group.

### Questions for Discussion

1. Does God expect us to work? See John 5:17, where Jesus' reason for working is recorded.
2. How can one's concept of vocation enrich his work experience?
3. What should determine the work one does: His aptitude for it? His need to earn money? His ambition to get ahead? His desire to change the world? His concern for improving human lives? His longing to praise God?
4. Under what circumstances should one change jobs?
5. Do you believe work can be a form of worship? Under what circumstances? See Psalm 37:3-6.
6. What new occupations are opening up that seem to promise the fulfillment of Christian purpose? Why do they fulfill Christian purpose and what will they accomplish in the future?
7. As a Christian parent, what would you prefer your children to take up as their lifework?
8. How may one make his daily work tie in with his discipleship to Christ?

## 2. Don't Overlook Church Vocations

Based on the article "Christian Vocation and Church Vocations," page 3

### Why Have This Meeting?

To become acquainted with the need of the churches for professionally trained and spiritually dedicated full-time leaders; to discover what opportunities are open to young people (and others) in church-related occupations; to encourage members of this discussion group (especially parents) to include the Christian ministry (all church vocations) as a lifework in their examination of vocations with their children.<sup>1</sup>

### Preparing for the Meeting

Confer with your pastor. Ask him for an objective analysis of the need of the churches for ministers and get his evaluation of the rewards, requirements, opportunities, and hazards of full-time church work in such fields as Christian education, the pastorate, religious journalism, and missions. Write the national headquarters of your church and ask for materials on recruiting young people for the many kinds of professional Christian vocations now included in the term "the ministry."<sup>2</sup> These materials will probably be in pamphlet form.

It will help to have several members of the group to read some of these materials before the session is held. Additional information, especially on education for church vocations, may be secured from a nearby theological seminary; write for the academic bulletin or course prospectus of the institution. Orientation on the subject of church vocations may be gained by reading one or more of the books recommended under Resources.

For your own preparation, it might be well for you as the leader to be aware that some parents have the tendency to push their son or daughter into a church occupation. Other parents do everything they can to keep their son or daughter from undertaking a church occupation. You might need to point out that a parent should honor the integrity of his child. It is the individual's decision and not that of the parents' to answer the call that is given to him. Parents and church leaders

<sup>1</sup>Parents may now receive materials from their Denominational Guidance and Recruitment office on choosing a lifework and a church vocation to guide their son or daughter.

<sup>2</sup>The Christian Ministry (All Church Vocations), one in a series of church vocation monographs, is available for Disciples of Christ churches.

can be most helpful when they confront the individual with the facts and information about church vocations, letting the individual make the decision.

### Devotional Suggestions

Begin the meeting by making a challenging statement about the increasing expansion of peoples' need for spiritual, material, emotional, and mental aid and the lack of Christian ministers—samples: "The population around the world is increasing rapidly. The ratio of Christians to non-Christians grows smaller because not enough young people enter church vocations"; "Every Christian denomination is pleading for more ministers. The opportunities for full-time church occupations are four times what they were ten years ago."

Read these selections from the Bible: Matthew 28:19-20; Romans 10:14-15; Ephesians 4:11-13. After the scripture readings, pray that the churches may be given enough ministers to fulfill the plan of Christ for the salvation of the world.

At the close of the meeting, have the group stand and have the parents commit themselves silently and inwardly to discuss church vocations with their children. The session may be brought to an end fittingly by singing hymns such as "The Voice of God Is Calling," No. 490<sup>3</sup> or "We've a Story to Tell to the Nations," No. 530.

### Conducting the Meeting

Ask members of the group to state what the term "The Christian Ministry" means to them. Have members of the group report briefly on what they learned from the ministerial recruitment materials that you gave them to review. Report on what you learned about church vocations from your pastor. These reports should bring out the multiplying specializations of church ministries and the increasing needs and opportunities for young men and women in these vocations.

Use the questions listed below to lead the group to realize that the ministry is an important career in society; that if the supply of ministers drops, the cause of Christianity will suffer; that the persons to fill the church vocations must come from church families.

If time permits, or as an alternative

<sup>3</sup>Hymns are from *Christian Worship—A Hymnal*, available from the joint publishers of this magazine.

to the question procedure, you may use one of the sound filmstrips listed.

### Questions to Stimulate Discussion

1. Suggest functional occupations which show that the ministries of the church are many times more than once was the case.<sup>4</sup> Will new specializations be added in coming years?

2. The ministry was once a career that parents sought for their children. Has it lost favor with parents? Why? How can we restore the ministry of the church to its proper place in church and family?

3. Who should become professional church workers?

4. What can be done to encourage young people to make church occupations their lifework?

5. Who must be chiefly responsible for guiding young people into church vocations?

6. Would you, as a parent, be willing to urge your son or daughter to think of professional service for Christianity as a lifework?

<sup>4</sup>See Resources for a listing of church occupations, available from the joint publishers.

### Resources

#### BOOKS

*Living Abundantly*, Kirby Page. Out of print.

*The Ministry*, J. Richard Spann, editor, Abingdon Cokesbury, 1949, \$2

*The Christian Ministry* (All Church Vocations), one in a series of church vocation monographs

*Careers for You*, Erma Paul Ferrari, Abingdon Press, Nashville, Tenn., 1954, \$2

*Your Faith and Your Life Work*, Elmer Million, Friendship Press, New York, 1960, \$1

*Opportunities in Protestant Religious Vocations*, John Oliver Nelson, Vocational Guidance Manuals, Inc., New York, 1952, \$1.65

*Called in Honor*, Charles B. Tupper, Bethany Press, St. Louis, 1959, \$2

*The Cost of Discipleship*, Dietrich Bonhoeffer, Macmillan, New York, 1959, \$3

*In His Service*, Lewis Mudge, Westminster Press, Philadelphia, 1958, \$3

*The Preacher's Calling to Be Servant*, Daniel T. Niles, Harper and Brothers, New York, 1958, \$2.50

*The Making of a Minister*, Charles R. Brown. Out of print.

#### AUDIO-VISUAL MATERIAL

*Sound Filmstrips*: "Youth and Church Vocations" or "Youth and the Family in Vocational Decision."

For sale from Christian Board of Publication, rental from The American Baptist Publication Society or from Audio-Visual Services, The United Christian Missionary Society.

*Filmstrip*: "A Program for Guidance and Recruitment" (for Disciple Churches), 70 frames, \$1.50 rental from State Offices or UCMS, \$4.95 sale item from Christian Board of Publication.

## Two meeting plans for parents' classes and discussion groups

by James A. Stringham

# I. The First Law Unit

### Purpose of the Meeting:

1. To try to come to some understanding of why laws are necessary, and how they are made.
2. What factors caused laws to be made?
3. What the general principles are which lay back of their nature and content.
4. How this knowledge can be used to guide and direct us in our present making of rules and regulations.

### Suggestions to the Leader

1. Read the article over and forget it for a couple of days.
2. Reread it and make notes about things you think are important.
3. Each day for a week take the things you have written down and add to them any new thoughts and ideas.
4. Jot down any thoughts that come to you during the course of the day that have to do with the lesson.
5. A week before the meeting give each member of the group the questions below, plus any you may care to add.
  - a) What are the ten most important "laws" you have laid down in your family?
  - b) Who made them?
  - c) Are they good laws?
  - d) Do you follow them also?
  - e) Do they show the Spirit of the Master in them?
  - f) Why did you make these laws?
6. Pray for guidance to bring out those things which may be important for those in the group.

### How to Conduct the Meeting:

1. Read the quotation and the

story at the start of the article "Who Makes the Family's Laws?" page 19. Read, also, the second sentence of the second paragraph.

2. After doing that, take three full minutes and ask each person present to write down any thoughts or ideas they have. The following questions might help stimulate thinking:

a) Do you agree with the statement: "In the ultimate analysis the adults in the family make the family's laws."

b) If you do, ask: "In what ways am I teaching my own child wrong 'laws'?"

3. Ask each individual to share the thoughts they have on the statements.

4. Follow up the discussion and other questions raised.

### Suggestions for the Devotional Period

1. Have someone read the following passages slowly following a brief prayer for the revealing of God's message through the Holy Spirit.

a. Ephesians 6:1-4

b. Colossians 3:21-25

2. Have those present jot down the thoughts that come to them during a two-minute quiet time after the reading of the passages.

3. Then close with the following prayer:

Lord Jesus Christ, we realize the tremendous responsibility that we have as parents to bring up our children. We thank you that we do not have to do it alone. We thank you for your help to us. Through the power of your Holy Spirit, bring back to us thoughts, ideas, and convictions which have come to us as we have studied this

lesson, until we follow out the things you have told us to do. We pray in your name. Amen.

### Resources: (For both study meetings)

1. *These Are Your Children*, by Jenkins, Schacter, and Bauer. Scott, Foresman and Company, New York, 1953

2. *Education for Responsible Parenthood*, Health Publications Institute, Inc., Raleigh, North Carolina, 1950. Paper cover 75 cents

3. *A Healthy Personality for Your Child*, Social Security Administration, Federal Security Agency, Children's Bureau Publication No. 337 (1952). Order from Superintendent of Documents, Government Printing Office, Washington 25, D. C., 20 cents

4. Science Research Associates, Inc., 259 East Erie Street, Chicago 11, Illinois. The following booklets (about 50 cents each, paper bound)

a. *Understanding Hostility in Children*

b. *Let's Listen to Youth*

c. *How to Live with Parents*

d. *When Children Start Dating*

5. The following Public Affairs Pamphlets published by the Public Affairs Pamphlets, 22 East 38th Street, New York 16, New York, 25 cents

a. *Enjoy Your Child—Ages 1, 2, and 3*

b. *Three to Six: Your Child Starts to School*

c. *Understand Your Child From 6 to 12*

d. *Making the Grade as Dad*

6. The New Testament

## II. Discipline by the Law of Love

by James A. Stringham

### Purpose of the Meeting:

1. To study what discipline by the "law of love means."
2. To study ourselves and see what factors enter into the way we discipline our children.
3. To compare the way we were treated by our parents with the way we are treating our children.
4. To see if there is any underlying hostility in us which we are taking out on our children through our discipline.
5. To check our discipline with Christ's standards.
6. To arrive at a better understanding of the need and part discipline plays in healthy child growth.

### Suggestions to the Leader:

1. Have each participant make a written list of the things that upset them most about their child or children. List the things they punish the child for most frequently.
2. Have each member of the group make a list of the things which upset them or "burn them up" when other people do them:
  - a) In general
  - b) In dealing with children
3. Read the article "Who Makes the Family's Laws?" and follow instructions similar to Suggestions to the Leader in the meeting study article "The First Law Unit" (items 1-4).

### How to Conduct the Meeting:

1. Read the following quotation from Karl Menninger's book *Love Against Hate* (page 25), published by Harcourt, Brace and Company, New York, 1942.

"Parents often treat their child as they themselves were treated

by their own parents, many years previously, thus achieving a long-deferred and displaced revenge for the indignities and suffering they endured. But queerly enough, such parents rarely recognize the hate implied in their behavior. They defend their position with the most respectable rationalizations. 'They knew how to bring up children in those days.'

2. Now suggest that each one go over his list and examine it asking himself: Is there anything like that in my reaction to and in my discipline of my children?
3. Next read Romans 2:1. Read it slowly and from two or three versions. Then have a period of quiet. Ask the persons present to examine their criticism of their children and of others. Then ask: Does this verse tell me anything about myself and my reaction to others?

4. Allow for discussion and further questions as to the validity of this approach to our inner selves, but stop the discussion while it is still active. Then proceed to the next topic.

5. Why do we discipline or punish our children? Have someone write the reasons given on a chalkboard or on paper.

6. Tell the following story:  
A mother had been tested beyond endurance and after her son had done the forbidden thing about six times, she got mad and gave him a good sound spanking. Then after he had stopped crying, she said, "Now Bobby, do you know why I punished you?"

Bobby's reply, "Yes, because you were mad at me!"

Question: Was Bobby's answer correct? How much of the time is my punishment of my child due to how I feel, and how much solely on the basis of his need for punishment?

7. Then relate the following typical occurrence:

Mary, age three and one-half, frequently pushes her brother Tommy down at home when he bothers her. Though Tommy cries a minute even though he is not hurt, Mother ignores the incident. One Sunday, Mary pushed Tommy down in the vestibule of the church and was promptly punished. Why did Mary's mother punish her at that time and ignore the incident at home? What was the determining factor in her mother's punishing her? How much of our punishment of our children in public is due to our children's actual need for punishment, and how much of it fulfills some need within ourselves? How often do we punish our children for things wrong in ourselves?

8. The fear is frequently expressed that if the child is punished, he will not like the one who punishes him. If punishment is lovingly administered, one need never worry and can dispense with such fears. There is one form of punishment to avoid, and it is definitely a method other than love, namely the threat to "withhold love." How often children are told: "Mommy will not love you if you do thus and so." "Grandmother will not love a naughty boy!" or other infinite variations of the same theme. The threat to withhold love is often expressed by the parent refusing to speak to the child or by the parent seeming to

(Continued on page 30)

## 4 The Meaning of Discipline

(Continued from page 12)

tempered by mercy! In general use the nursery class principle is wise—that of giving a child great freedom in his own world—the world of children—limited only by consideration for the health and safety of all the children involved. In these realms are the absolutes. They include such matters as varied food, plenty of sleep, rules about crossing a street alone, or coming straight home from school. They may be matters of mutual agreement, but they are, ordinarily, not decisions for children to make.

Within the agreed limits, children must be encouraged to make decisions; for the ability to exercise judgment is a strong foundation for self-discipline. An allowance, understood to include money designated for certain things and that which a child is free to use as he chooses, is a great aid at this point. While this cannot mean much to the preschool child, an allowance becomes a necessity when a child goes to school. One of the surest ways to contribute to an undisciplined life is to let a child receive money casually, irregularly, for the asking, with no sense of what goes into earning it or in using it properly.

Factors we sometimes overlook in discipline (remember, we're talking about instruction, training) are tradition and custom. They can work for us or against us. If a child grows up with a strong sense of family unity and of church "community," without any vestige of exclusiveness, much that is good can come of it. This is particularly true in our heterogeneous American life, in which the standards of our next door neighbor may vary widely from those we desire for our children. However, "we do" or "we feel" can be uncritical, while standing firm.

After all, when we have done our best in this positive kind of teaching-discipline, it doesn't always work. We have carelessness, forgetfulness, evasion, downright disobedience to deal with. One thing is forever impossible: we dare not use love as a club, making our love—or God's—contingent upon a child's conduct. Love, too, is an absolute; we may hate the sin, but we *must* love the sinner. Personally, I have found these rules useful:

1. Make the punishment "fit the crime." Even children realize the cosmic rightness of this relatedness!

2. Remember that a little humor goes a long way with a child in relieving tension and resolving difficulties, if you laugh *with* and not *at* him. In our family the mention of an ancestor called "cross Nancy" often smothered sulks in giggles. One of my friends had a "whining chair" facing a blank wall, to which anyone in the family retired to think over difficulties; for solitude helps, too. Discipline, even the punishment

kind, need not necessarily be *grim*.

3. Try to keep cool, but be honest about your anger. Even "You make me so mad!" can be understood by a child—he so often feels that way himself.

4. Never punish a child for how he *feels*, which he can't help; seldom for what he says, which is a safety valve; but for what he does, the point at which he must learn to exercise control.

5. Talk things out; keep the channels of communication open. Listen to the child before you sit in judgment.

6. When a situation has been dealt with, forget it. It should not become a permanent matter of reference.

Remember, discipline is instruction, training. At its corrupt worst, it can confuse, harden, destroy. At its semantic best, it corrects, molds, strengthens, perfects. And isn't this precisely what you want?

phasis and explanation concerning the church-related occupations. Let every family subscribe to church magazines and encourage children to read them. Discussions in family councils or at meals should include achievements of leaders in such endeavors as Christian unity movements, Church World Service, the local pastorate, and the missionary enterprises. Fathers and mothers ought to consult with their pastor about the ministerial recruitment program of their communion, correspond with the proper denominational office and get literature available. The National Council of Churches, 475 Riverside Drive, New York 27, provide helpful material.<sup>1</sup> The obvious thing to do is to "exalt the Christian ministry" as a profession and make it at least the equal of all other occupations in the minds of sons and daughters.

In his Farewell Address, as he gave up the presidency, George Washington said: "Let us with caution indulge the supposition, that morality can be maintained without religion." In a world like ours, so shaking, so threatened, the truth is more intense that nothing greater can be maintained without religion. If that is so, then the vocations of the church must be kept and expanded.

(See meeting plans on pages 24, 25)

<sup>1</sup>A listing of church vocations prepared by the Department of Christian Vocations. Available from the Department of the Ministry of the National Council.

## What Is Your Teen-ager's E.Q.?

(Continued from page 11)

the teen-ager's pocketbook. Consequently, get-rich-quick schemes, contests and prizes likewise speak the teen-ager's language. They are tempted to go for possible big and easy money in the hope of getting quickly all those things they dream about.

Unless you help your teen-age children learn the value of careful budgeting and wise spending, a generation of careless stewards will grow up in America. Many teen-agers today will admit that when they were junior highs they seriously started to save a little of their allowance each week. But by the time they reached senior high school, they no longer made any effort to save systematically. It is the philosophy of our time—"Easy come, easy go"—that is hammered into the minds of the rising generation by the mass media.

As Christian parents, we need to know not only our teen-ager's E.Q., but to give him guidance in developing an Economic Quotient that has its foundation in Christian principles. The teen-ager who is related to Christ through a living, dynamic faith, and sees this same faith at work in the lives of his parents, will have no trouble in knowing what God expects of him as a Christian steward.



# family Counselor

*My son is too interested in fire!*

MY WIFE AND I are the parents of two boys. They are five and a half and three years of age. Our older son has what seems to be an uncontrollable urge or fancy for matches and fires.

His mother and I have seriously tried several different methods to correct this problem. I believe there is a reason responsible for all behavior. One of our near neighbors happens to be the local city fire chief. My sons have visited the Fire Department frequently and, of course, each time they have received the V.I.P. tour by the fire chief himself. They have been so impressed that our older boy is going to be a fireman when he grows up.

I believe that a successful solution can be obtained through some help from our fire-chief neighbor and we hope to try to work out some way to extinguish the fire-match urge in our boy.

THERE ARE MANY CHILDREN who have at least an unusual interest in matches—so much so that their parents, even as you, are disturbed. Yet this great interest should not be surprising to us. A small child finds out, perhaps by accident, that by striking a match something happens—a mysterious flame appears that not only is in constant motion, but is hot if touched.

Furthermore, if the flame is placed on paper or on a piece of string or on a dried leaf, these objects disappear—are burned up. Even by itself, the match burns for awhile and then the flame is gone—no one knows where. There is something mysterious here that intrigues a child. If he strikes the match himself, something has happened because of what he has done.

And children like to do things that show results.

When the quite understandable interest in matches and fires becomes uncontrollable, as you feel it has become with your older son, then it behooves the parent not only to try to find out possible reasons for this abnormal interest, but also to protect the child from getting into a situation that might bring disaster to himself and others. In your own case, the fact that your neighbor is the city fire chief and that your son has visited the fire department several times, may account for your son's extreme interest in fires. Your suggestion that you enlist the help of the fire chief in impressing upon your son the need for care in the use of matches should produce constructive results.

Let us look at suggestions given to parents who have children whose interest in matches cannot be explained by the nearness of the fire chief.

1. If a child shows an interest in matches, do not give him the impression that you think he is "naughty" or "bad." Assure him that you, too, think matches are interesting. Let him know, also that you use them only when it is safe to do so. But do nothing to create in your child a sense of guilt when he thinks of striking a match or when he watches fire.

2. Let him have the joy of striking matches, and even starting fires—in controlled situations. A child can be permitted to strike matches to his heart's content, when others are around, without the punishment

aspect being present.

3. There should be rules or regulations concerning the use of matches. These rules should be strictly enforced. Such rules should permit the use of matches when proper. For example, a mother might arrange a situation where the child is asked to light a candle. On a family picnic, the child may be permitted to light the campfire. If a child has experiences such as these fairly frequently, he is not as likely to be tempted to use matches when he is not supposed to do so.

4. Don't place temptation in the way of the preschool child. Keep matches out of reach.

5. The use of matches gives a child a sense of accomplishment and of power. If the interest in them seems to be abnormal, analyze your family situation to discover if this is the only way your child can get this feeling of achievement. If you have provided constructive toys for your children, and they are receiving approval from you and other adults because of what they are making or doing, the use of matches may not be of special importance.

6. What seems to be an abnormal interest in matches may run its course and disappear. If it continues, it may be wise to get the help of a school psychologist. Perhaps he can discover whether or not your son's behavior is due to deep emotional needs that are not being satisfied. As your son's deeper emotional needs are met, the abnormal desire to set fires is likely to diminish and at least assume manageable proportions.

## ◆ Something Special for Parboti:

(Continued from page 8)

Her hands swished about in near-panic for the small form. They found nothing. Then as her body began to sink down in the water, her feet thrashed instinctively to keep her buoyant. One of her feet touched something! It was Panu's head! Somehow, she grasped Panu with both of her feet, and lifted him high enough for her arms to hold him. Then with another burst of energy, she boosted him up even higher. She felt no terrible strain or tiredness, until she lay beside him on the damp ground near the well. When she saw his chest move, the big eyes open to look at her, she knew he was going to be all right.

The excited crowd had finally gone away. They were reluctant to leave, for they had not tired yet of listening to the story, congratulating the heroine. Then Miss Sahib had come to give Parboti her medicine, and said that the girl needed rest now. The missionary helped change Panu into dry clothes, and said she would take the small boy to the boarding school for the rest of the day. In fact, the girls would delight in taking care of him each day, while Horren was in school.

"How do you feel, Parboti?" Grace asked. "You must be terribly exhausted by this frightful experience!"

Parboti smiled at her old friend. "I don't think it was so terrible. You see, I never forgot your words to me on the train that night. You said, 'God has something special in store for you, Parboti. Something only you can do for him.' All the time I was at Vellore, I kept thinking, what can it be? I thought maybe I would not recognize the special task right away, so I just tried to do what Jesus would have done . . . all the time. See God rewarded me!" Her eyes gleamed with happy tears.

"Rewarded you?" the American woman echoed. "What do you mean, child?"

"Oh, Miss Sahib, you can't imagine! So many times I wanted to give up the struggle. I was so lonely and tired! God kept giving me little things to do for him, like helping the nurses in unimportant things, telling stories to the children, talking with discouraged patients. I think God rewarded me for doing the *little* things. Rewarded me by giving me special strength, just when I needed it most, Miss Hill!"

"I can't swim, you know. I was still very weak from the long train journey. Yet, God helped me save my darling Panu!" Her voice was hushed with wonder. She stroked the child's wet curls as Panu pressed close to her side.

"Miss Sahib, just think. God saved me for something special. That's what you told me! Do you think he saved me, so that I could rescue Panu? My little son's life is about as "special" to me as anything in the world! He is

special in God's sight, too! Who knows what great things Panu will do for his country . . . for his people . . . for the Savior?"

Grace stood there silently in prayer. The mother and child had fallen into a happy sleep. Looking at the little hand holding tight to Parboti's, she whispered, "Who knows? Indeed, who knows . . . ?"

## ◆ Biblegram Solution

(Biblegram on page 2)

"Who shall ascend the hill of the Lord?  
And who shall stand in his holy  
place?

He who has clean hands and a pure  
heart,  
who does not lift up his soul to  
what is false."—Psalm 24:3-4.

### The Words

A Aloha	M Shower
B Half-wit	N Dawn
C Porch	O Poach
D Shell	P Launder
E Flush	Q Finish
F Holes	R Hotel
G Noah	S Hunted
H Haha	T Ails
I Snatch	U Toast
J Phony	V Sties
K Swollen	W Twos
L Delilah	X Added

## ◆ II. Discipline by the Law of Love

(Continued from page 27)

be mad at the child. This method of discipline has extremely undesirable features:

- a. It is NOT a true statement of facts when the child is told that his mother will not love him if he disobeys. Thus the statement is a way of teaching the child dishonesty.
- b. It is a threat to take or withhold from the child one of the most important things needed for healthy emotional growth. Why is this threat made? Because the child does something wrong. In other words he is threatened with deprivation of one of the most important things he needs because he made a mistake.

### Suggestions for the Devotional Period:

1. Read Matthew 22:35-40
2. 1 Corinthians 13
3. Prayer: Christ Jesus, open the eyes of our hearts to see in these passages from the Bible what messages you have for us in dealing with our children.
4. Allow 120 seconds of silence. Urge those who receive thoughts or insights to write these down.
5. Conclude with the following prayer:

Christ Jesus, you know our intentions are good. Give us the strength to follow through and do the things you have so clearly shown us in the bringing up and training of the children that you have entrusted to our

care. Thank you. We pray in your name. Amen.

Resources: (See meeting plan "The First Law Unit.")

1. "What a Child Needs for Healthy Emotional Growth"—Published by The National Association for Mental Health, Inc., 10 Columbus Circle, New York 19, New York (About 2 or 3 cents each).

## ◆ Just Going To

(Continued from page 18)

what you were supposed to do."

"I'll do better, I truly will," Tommy said.

And he did for a little while. And then he got a new building set for his birthday. One day he let the telephone ring and ring when he was supposed to answer it because Mother was out hanging clothes on the line.

When Mother dashed in just as it stopped ringing, Tommy said, "I was just going to answer it when it stopped ringing."

Mother shook her head. "You're not doing very well, Tommy. That could have been an important call."

Now Tommy was supposed to get the mail from the box at the gate on Saturdays. He knew the mail carrier came about ten o'clock. Mother almost always asked him about it before lunch. And of course he always said, "I was just going to get it when you spoke."

But this one Saturday Mother had company for lunch. She didn't say anything about the mail until three o'clock in the afternoon. When she spoke to Tommy he said, "I was just going to get it."

And Tommy did go right then and get the mail and give it to Mother. She opened a letter and then looked at Tommy.

"Wouldn't it have been nice if you could have gone to Lake Matthews," she said.

Tommy felt all happy inside himself. "Does that letter say someone is going who will take me?" he asked.

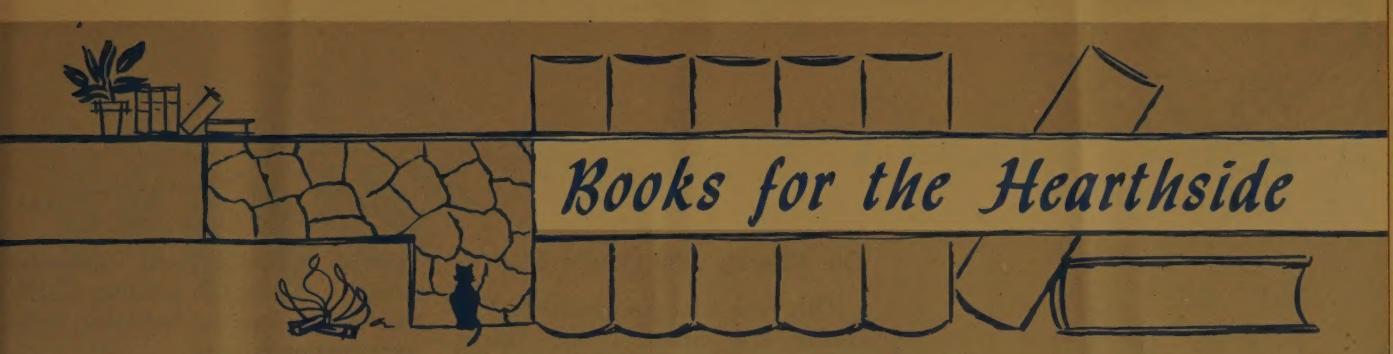
"This letter says your Uncle David went," Mother said. "He would have taken you if you had got the mail when it came as you were supposed to do. We were to call him at noon if you could go."

All the happiness ran out of Tommy. "Has he gone?" he asked.

"Why, yes," Mother said. "We didn't phone him. We couldn't because you didn't bring the letter in and we didn't know anything about it. He left two hours ago."

Tommy turned away to hide his tears. He had missed out on a trip to the lake because he hadn't done what he should have done when he should have done it.

"Never again will I say 'I'm just going to,'" he said to his Mother. "Never again will I put things off." And he really meant it this time for he did far better from that time on.



# Books for the Hearthside

## For Adults

Many families find it very difficult to have a portion of the day to set aside for family worship but they do pause for grace before meals. **Never Forget to Live** by Halford E. Luccock (Abingdon Press, 1961, 238 pages, \$2) offers 365 two-minute meditations that could be shared at this time when the family is together. "The Inside Story," "The Sign of the Pig," "I've Got a Secret," "Dead Money," "Magic Carpets," and "Seven League Boots" are a few of the titles which will intrigue all members of the family. Pleasantable conversation can result from the sharing of the fresh and vibrant content, pointing the way to a more optimistic outlook through faith in Christ.

—S. S.

The best seller for 1961 will undoubtedly be **The New English Bible: New Testament** (Oxford and Cambridge University Presses, 1961, \$4.95). This translation was begun in 1948 by a committee representative of eleven Protestant denominations, councils, and Bible societies in the United Kingdom. The committee was led by Dr. C. H. Dodd, eminent biblical scholar. Using the best available manuscripts and most up-to-date knowledge of biblical language and background, the committee has given us a completely new translation from the original Greek text, somewhat free but faithful to the meaning of the original Greek. The style is simple, clear, and effective and "breathes fresh life and vigor into the meaning of the scriptures." The content headings—one for each short book and several for the longer—are clarifying and are interest-catchers, especially for the little-read books: *Practical Religion* (James), *Dangers of False Belief* (Jude), *A Runaway Slave* (Philemon), *Training for the Christian Life* (Titus). While there are those of us who, in "meditating upon these things," will always love and quote from the King James Version, we are quick to recognize the need of the new translation in the English of today for effective reading, teaching, and worship.—S. S.

Robert G. Nelson, executive secretary, Department of Africa, The United Christian Missionary Society, writes about "What went wrong in the Congo?" in his book **Congo Crisis and Christian Mission** (Bethany Press, St.

Louis, Mo., 1961, 144 pages, \$1.50 paper back, \$2.50, cloth). The author gives a brief look at the history of Congo when it was the private domain of King Leopold II of Belgium and the "enlightened colonialism" under Belgian rule. He follows events in the Christian Churches (Disciples of Christ) missions, before, during, and after the upheaval and analyzes the probable future of missions in Congo. An interesting feature of the book is a 32-page section of on-the-scene photographs in the chapter "Congo Independence." This is a book recommended to all persons interested in world affairs, and in a closer examination of what is happening in the Congo.

Pastors are frequently sought by young persons and parents for counsel regarding a life occupation. Charles F. Kemp provides help to ministers to broaden their understanding of vocational guidance in his book **The Pastor and Vocational Counseling** (Bethany Press, St. Louis, Mo., 1961, 192 pages, \$3.50). He outlines the history and basic techniques of vocational counseling. He stresses the religious significance of vocational choice and adjustment, and then in one chapter deals with the counseling with the aged, the gifted, the retarded, the handicapped, and other special groups. Here is vital inspiration and help towards seeking and establishing a true Christian doctrine of work that will enable society to use men's real abilities for the well-being of everyone.

## For Children

Anne Guy has written a book to help children, ages seven to ten, learn more about themselves and the Cub Scout program. The book is entitled **Cub Scout Donny** (Abingdon Press, 1958, 95 pages, \$1.75). The setting is visualized on the two-page spread of Rockwood, so that all of the important places in Donny's life can be readily located by the young reader. Donny is a newcomer to the community and encounters all the difficulties that being a newcomer brings. Donny learns how to get along with boys his age, and is quite excited when invited to participate in the Cub Scout program. The illustrations by Richard Crist add to the delightful adventures of Donny and his friends.

## For Young People

With the coming of September, schools are open, and young persons are involved in another school year. This will be a time for new and renewed friendships. Since most teenagers are concerned about making and keeping friends, dating and going steady, the following three books may prove helpful.

1. **Life's Intimate Friendships** (The Warner Press, Anderson, Indiana, 95 pages, \$1) by L. J. Du Bois is a guide to the importance of Christian friendships, Christian boy-girl relationships, and Christian marriage. The book could be used as a resource for discussion groups on the above subjects.
2. **Confidentially, Girls!** (The Warner Press, Anderson, Indiana, 1960, 96 pages, \$1.25 paperback) by Elizabeth Pistole is written especially for girls in the teen-age years. The enthusiasm of the author is captivating, making the book appealing and easy to read. She challenges the teenager to make the most of her talents and intelligence, to build good habits, to be Christian as she faces the new and wonderful experiences of being a teen-ager and a new self.
3. **Confidentially, Fellows!** (Warner Press, Anderson, Indiana, 1960, 96 pages, \$1.25 paperback) by Herbert A. Streeter is the companion piece for boys. Written from the Christian perspective, the book deals with questions that boys have when going from thirteen to nineteen. In an easy-to-read style and through catchy subject headings like "Personality Pete," "How Can I Know If It Is Love?" and "You Can't Fight City Hall," the book makes its appeal to fellows.

For science fiction fans there are a number of science fiction stories in **Tiger by the Tail** (David McKay Company, Inc., New York, 1961, 184 pages, \$3.50) by Alan E. Nourse. The author is a young doctor as well as a writer, and uses his medical background in presenting the technical details in many of the stories. A good example of the humor provided by the author occurs in the last story, "Family Resemblance."

# Over the back fence

## The Church and Family Life

This is written immediately following the close of the North American Conference on the Church and Family Life, April 30 to May 5, 1961, at the American Baptist Assembly grounds, Green Lake, Wisconsin. The May, 1961, issue of *Hearthstone* carried an announcement of this meeting to which reference can be made by the reader who wishes to recall the background for this historic occasion. Space is inadequate here to reproduce that information.

Over 500 persons from all walks of life participated in the Conference. Specialists and research experts in family and sex education presented information and research data in general morning sessions. In the afternoon, discussion groups considered the morning presentations in the light of the program and responsibility of the church. Out of these discussion groups came the following "Ten Commandments of Family Life Education." (Topic phrased by editor.) These are suggestions as to what the church should do in this area.

1. Minister's role should be defined adequately as counselor, for which he must prepare himself; help persons develop their values; train lay people to help each other.

2. Church must be a redemptive fellowship — friendly, non-condemnatory, forgiving, accepting. Must examine quality of its own personal relationships. Accept all people into its fellowship, whatever they have done. Be compassionate, supportive, empathetic.

3. Strengthen homes in Christian faith, aid them in teaching a positive and realistic sex code, sustain them amid pressures of conflicting standards.

4. Deal frankly with people of all ages as sexual beings, providing family life education programs for them. Show concern for single persons.

5. Re-evaluate attitudes toward marriage and sex in the light of

biblical theology and scientific findings; develop a positive Christian ethic on sexual behavior, relevant to our culture.

6. Keep the lines of communication open with persons having sex problems.

7. Accept responsibility for reaching all socio-economic groups and the unchurched.

8. Establish a dialogue and working relationship with the social agencies and other family helping professions of the community to meet the problems of people both within and without the church.

9. Speak to causes of problems rather than to symptoms alone; seek to change community standards which conflict with Christian standards; discover and uphold relevant Christian standards; speak its concern to all the selfish economic interests that exploit sex today.

10. Include sex education in the curriculum of Christian education.

In addition suggestions were made for the guidance of the church in dealing with 12 specific topics involving problems which the church faces in family life education and counseling. Space is not available here to do more than list the areas considered: Younger Marriages; Mixed Marriages; Divorce and Remarriage; Teen-age Sex Attitudes; Pregnant Brides; Illegitimacy; Infidelity; Masturbation; Homosexuality; Family Planning for Responsible Parenthood; Voluntary Sterilization; and Abortion. In all of these areas the church must do considerably more to discover a relevant Christian ethic with which to deal with them.

*Hearthstone* was represented at the Conference by two members of its editorial committee and a number of persons who have written for its pages. It is probable that other members of the Conference will be writing in the future to help your family magazine implement the relevant conclusions of this meeting.



# Poetry Page

## When I Pray

Oh, when I pray, dear God,  
May I not ask for things  
That I want selfishly.  
Oh, let my prayer take wings

And swiftly mount to Thee,  
A prayer to grow each day  
In every Christian grace  
With Thee to lead the way.

—Louise Darcy



## The Forest Cathedral

Autumn leaves are my pillow  
In this forest cathedral of night;  
The campfire holds back the darkness  
With the sheen of its shimmering light.

The fragrance of dying embers,  
The song of the vagabond brook,  
Confirm a Cosmic Kinship  
Affirmed in the Ancient Book.

The infinite peace of the planets,  
And the golden crescent moon,  
Enthrall you in contemplation  
'Till dawn intrudes—too soon!

—William Henry Hart



## Mother's First Date

I pace the floor,  
Look out the door;  
Glare at the clock  
And try the lock.  
It's much too late  
For her first date.  
Perhaps a wreck!  
I better check.  
No, there's the key,  
The wreck is me!

—Madeleine M. Laeufer

## September

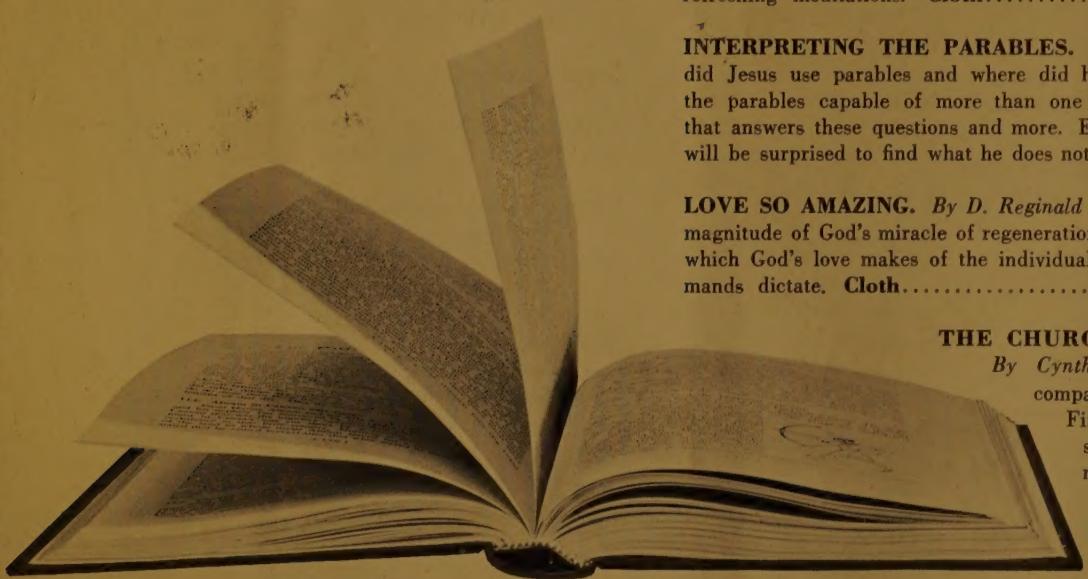
September's winds stir leaves  
now gold—now green.  
God bless this land  
and all I have not seen.

Bless the embered, glowing hearth  
of cold days yet to come.  
Bless the children's scattered toys  
the trucks, the dolls and drum

Let the wood smoke rise and fade,  
scenting the autumn air.  
(The school bell tolls a merry tune—  
children are learning there!)

There is such joy within this home  
—such a gay September song,  
That I would open wide the doors  
and let the world belong!

—Mildred M. Merrifield



*"When you sell a man a book,  
you don't sell him just twelve  
ounces of paper and ink  
and glue . . . you sell him a  
whole new life."*

CHRISTOPHER MORLEY

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